PROPERTY OF
PRINCETON
THEOLOGICAL
SEMINARY.

Division BS185
Section 5
No, 1863
N56

Bible. N.T. English 1863. Authorized

THE

NEW TESTAMENT,

WITH BRIEF

EXPLANATORY NOTES

OR

SCHOLIA.

BY

HOWARD CROSBY, D.D.

PROFESSOR OF THE GREEK LANGUAGE AND LITERATURE IN RUTGERS COLLEGE, AND
FORMERLY PROFESSOR IN THE UNIVERSITY OF THE CITY OF NEW YORK.

NEW YORK:
CHARLES SCRIBNER, 124 GRAND STREET.
MD.CCC.LXIII.

Entered, according to Act of Congress, in the year 1863, by
HOWARD CROSBY,
in the Clerk's Office of the District Court of the United States for the Southern District of New York.

JOHN F. TROW,
PRINTER, STEREOTYPER, AND ELECTROTYPER,
48 & 50 Greene Street,
New York.

TO

Prof. TAYLER LEWIS, LL.D.

My dear Sir,—A taste for classical studies and an especial fondness for Biblical research have derived from you their chief incentive and encouragement. Twenty years ago your enthusiasm in unfolding the meaning of Plato enkindled a zeal in my fellow-students and myself, which was fanned to a flame by your nervous expositions of the words of Paul. Most appropriately I may, therefore, inscribe to you the present little volume as a thank-offering, whose merit (if it have any) is derived from these sources.

I have not attempted to write a commentary. No doctrinal dissertation or practical remarks will be found in the book. I have put the word "scholia" on the title-page as designating to a scholar's mind the true character of the Notes,. which are intended simply to remove the surface-difficulties of the text, those which the peculiarities of language (Greek or English) in grammar or. rhetoric present, and those which require an archælogical explanation. In the former class I might mention the obsolete English expressions of King James' day, the misconceptions of the force of the original Greek by the English translators, the inconsistencies of translation, and the obscurity of connections. This last difficulty is principally apparent in the Epistles. In the latter class are the geographical and historical names and the allusions to ancient and Oriental usages.

The Notes are hints and suggestions rather than disquisitions. Arguments for amended translations and quotations of authorities are generally omitted, in my dominant wish so to condense the annotations as not to withdraw the reader's attention too long from the sacred text.

Of course in such a work an examination of MS. readings has no part, and therefore no criticisms upon the MS. value of such passages as Mark xvi. 9–20 and John viii. 2–11 are submitted.

My earnest desire is that the Divine Word may speak more unobstructedly to the heart. It is this blessed Word which gives light to the mind (Ps. cxix. 130) and which sanctifies the sinner (John xv. 3, xvii. 17–19; Eph. v. 26), and if one soul be induced by these Notes to study more carefully the Divine Revelation, my labour is rewarded and my prayer answered.

I have the honour to subscribe myself

Your attached friend,

HOWARD CROSBY.

New Brunswick, N. J.,
March 2, 1863.

PROPERTY OF PRINCETON THEOLOGICAL SEMINARY.

THE GOSPEL ACCORDING TO
SAINT MATTHEW.

CHAPTER I.

THE book of the generation of Jesus Christ, the son of David, the son of Abraham.

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

3 And Judas begat Phares and

CHAP. I.—1. *Book*, that is, "roll" or "account." This word does not refer to the whole Gospel, but only to the following genealogical statement and account of Christ's birth. *Generation.* This genealogy differs widely from that of Luke (iii. 23). Luke's begins at Adam, Matthew's at Abraham; and from David downward the two evangelists pursue different lines. As both these lines end with Joseph, the supposed father of Christ, there is an apparent discrepancy. Calvin solves it by saying that Matthew's genealogy is the *legal* and Luke's the *natural*, the former showing the line of regal inheritance only. The word "begat" is a fatal objection to that view. Matthew's is evidently the natural line of Joseph, although many links in the chain are wanting. A man may be said to "beget" his great-grand-child, but not his nephew. Luke's genealogy may then be considered (according to the commonly-received opinion) as the genealogy of Mary, and of Joseph by adoption. Joseph was the son of Heli, Mary's father, although Heli did not beget him. Sonship can be adoptive—begetting can *not*. Notwithstanding the difference between the two genealogies, they both have the names of Salathiel and Zorobabel. We may explain this by the same theory of adoption. Salathiel may have married Neri's daughter or otherwise have been adopted by Neri, during the dark days of the Babylonish captivity, when the royal name of Jechonias was of small account; and so he is shown to be doubly the descendant of David. From Zorobabel the lines run through different sons. In Matthew's genealogy, several (perhaps many) generations are omitted, probably as thus found omitted, for some unknown reason, in the public registers. We know of the omission of Ahaziah, Joash, and Amaziah between Joram and Ozias, and we may reasonably believe that between David and Christ, during a period of 1100 years, there were more than 27 generations. Luke's genealogy probably has no omissions after David. It contains 56 names to Matthew's 41. We might synchronize the lists from Jesse down thus:

Matthew's.	*Luke's.*	*Matthew's.*	*Luke's.*
David	David	Salathiel	Salathiel
Solomon	Nathan	Zorobabel	Zorobabel
Roboam	Mattatha		Rhesa
Abia	Menan	Abiud	Joanna
Asa	Melea		Juda
Josaphat	Eliakim	Eliakim	Joseph
Joram	Jonan		Semei
	Joseph	Azor	Mattathias
	Juda		Maath
	Simeon	Sadoc	Nagge
Ozias	Levi		Esli
Joatham	Matthat	Achim	Naum
Achaz	Jorim		Amos
Ezekias	Eliezer	Eliud	Mattathias
	Jose		Joseph
Manasses	Er	Eleazer	Janna
	Elmodam		Melchi
Amon	Cosam	Matthan	Levi
Josias	Addi		Matthat
	Melchi	Jacob	Heli
Jechonias	Neri	Joseph	Joseph

The average length of a generation, by Luke's genealogy, from David to Christ, is between 26 and 27 years. It is highly probable that both the lists make omissions between Esrom and David, the time from Esrom's boyhood (when Jacob's family came into Egypt) to David's birth having been about 600 years, and being represented by only 8 generations.——3. *Thamar*, his daughter-in-

Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

6 And Jesse begat David the king; and David the king begat Solomon of her *that had been the wife* of Urias;

7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon;

12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.

18 ¶ Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came to-

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law (Gen. xxxviii. 6).——**5.** *Rachab,* the harlot of Jericho (Josh. ii. 1). Possibly Salmon, her husband, was one of the Israelitish spies.——**6.** *Her* that had been the wife *of Urias.* Bathsheba (2 Sam. xi. 3).——**11.** *Jechonias.* Although this Greek name is given to Jehoiachin in the Septuagint, yet as the Septuagint also gives both Jehoiakim and Jehoiachin the name of "Joakeim," I am inclined to think that this name Jechonias belongs to both, and that in this verse it refers to Jehoiakim, while in ver. 12 it refers to Jehoiachin.——**16.** *Who is called Christ,* i. e., "who is called the Anointed," referring to the Hebrew word "Messiah," of which "Christ" (anointed) is the Greek.——**17.** *Fourteen generations.* Thus:

1 Abraham	Solomon	Jechonias (Jehoiachin)
2 Isaac	Roboam	Salathiel
3 Jacob	Abia	Zorobabel
4 Judas	Asa	Abiud
5 Phares	Josaphat	Eliakim
6 Esrom	Joram	Azor
7 Aram	Ozias	Sadoc
8 Aminadab	Joatham	Achim
9 Naasson	Achaz	Eliud
10 Salmon	Ezekias	Eleazar
11 Booz	Manasses	Matthan
12 Obed	Amon	Jacob
13 Jesse	Josias	Joseph
14 David	Jechonias (Jehoiakim)	Jesus

For the repetition of "Jechonias," see note on ver. 11. These generations are fourteen, not according to their full number, but according to their registry, many generations, as we have seen, having been omitted.——**18.** *When as his* gether, she was found with child of the Holy Ghost.

19 Then Joseph her husband, being a just *man*, and not willing to make her a public example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

CHAPTER II.

NOW when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3 When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of

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mother. "As" is superfluous.——**20.** *The angel.* Rather "an angel."——**21.** *He shall save.* The "he" is emphatic in the Greek, and the meaning of the clause is that he *by his own power* and *without the help of any other* should save, &c. The word "Jesus" is the Greek form of Jehoshua or Joshua, and means "Jehovah-Saviour."

II.—**1.** *Bethlehem of Judea*, so called to distinguish it from Bethlehem of Zebulon (Josh. xix. 15). It is 6 miles S. of Jerusalem. *Herod.* This was Herod the Great, now in the last years of his brilliant and cruel reign. He was the son of Antipater, an Idumean, and had become king of all Palestine by means of his interest with the power of Rome. He had somewhat defended his title to the throne by marrying the heiress of the Maccabæan princes of Judah. She had, however, been one of the victims of his cruelty. See on chap. xiv. 1. *Wise men.* The Greek term is "Magi," and refers to the large Persian and Chaldean caste of priestly philosophers, with whom astronomy, or rather astrology, was a favorite science.——**2.** *His star.* From the description of the movement of this star in the 9th verse ("went before" and "came and stood over"), we conclude that it was a supernatural appearance in star form, an appropriate apparition and guide to those eastern star-gazers. The phrases used show that it could not have been an ordinary star or any heavenly body. God probably permitted this miraculous phenomenon to coincide with their astrological deductions in pointing the way to Judea and Judea's King. "In the east," i. e., when we were in the east.——**4.** *Where Christ should be born.* The question of Herod shows that the Jews were await-the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet,

6 And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

7 Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 ¶ And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

16 ¶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the

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ing their Messiah, and the conduct of Herod shows that, like the Jewish people, he was looking for him as a temporal prince, a rival for his usurped throne.——**6.** The evangelists frequently give the general sense of a prophet in quotation, without a verbal exactness, as in this case. This is quoted from Micah v. 2.——**7.** *Privily.* Probably ashamed to make more public his trepidation.——**11.** The action of the Magi denoted *religious* worship. They would not, if seeking a temporal king of the Jews, have gone to the tyrant Herod to make inquiry. Frankincense and myrrh were rather divine than regal offerings.——**12.** *Being warned of God.* Though the name of God is not in the original, yet the verb is one used regarding *Divine* warnings.——**13.** *The angel.* Rather "an angel."——**15.** "Out of Egypt have I called my son" (Hosea xi. 1). Israel was a type of Christ in taking refuge in Egypt and in leaving that land. But in the rest of Hosea's prophecy the type does not appear.——**16.** *All the chil-*

children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not.

19 ¶ But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

CHAPTER III.

IN those days came John the Baptist, preaching in the wilderness of Judea,

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dren. Rather, "all the male children."——**18.** Rama was north of Jerusalem, and in the tribe of Benjamin. The prophet evidently referred to a destruction coming on the Benjamites and Ephraimites, Rachel's descendants. The evangelist quotes the prophecy not as referring to Herod's massacre in Judah, but as very applicable in its description of the loss of children to the occurrence at Bethlehem.——**19.** *When Herod was dead.* Only a few months after the massacre.——**20.** *They are dead*, i. e., Herod and his son Antipater. Or else, by a common usage, "they" is used of Herod alone.——**22.** Archelaus only reigned two years and was then deposed by the Roman power, when a Roman governor took his place as ruler of Judea. *Notwithstanding.* Rather "and." *Galilee.* Herod the Great was succeeded in Galilee by his son Herod Antipas, while Archelaus took Judea. This Herod Antipas is the Herod hereafter mentioned in the gospels. See chap. xiv. 1.——**23.** *He shall be called a Nazarene.* Rather, "that he should be called a Nazarene." It is not a quotation, but a reference to the general predictions of the prophets regarding the low estate of the Messiah (as Isaiah liii. and Zech. xii. 10), Nazareth being a proverbially insignificant place (John i. 47). So the island of Belbina in Greece from its insignificance made the name of Belbinite a proverb (Herodotus viii. 125).

III.—**1.** *In those days*, i. e., in the days of Christ's life upon earth. Matthew is writing many years after Christ's death. *John the Baptist*, or John the Baptizer. Baptism was the prominent accompaniment of John's preaching. It was a token of the receiver's penitence and hope of pardon, and formed part of the preparation for Christ's enlightening words. For John's early history and his special work as Christ's forerunner, see Luke, 1st chapter. *Wilderness of Judea.* The sparsely settled country southeast and east of Jerusalem on the west side of the Dead Sea and Jordan. This is the eastern slope from the "hill-country" (Luke i. 39).——**2.** *The kingdom of heaven.* A comparison

2 And saying, Repent ye: for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

5 Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins.

7 ¶ But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits meet for repentance:

9 And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire:

12 Whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

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of Matt. xiii. 47 and John xviii. 36 shows that this much-used expression signifies God's visible Church with its spiritual methods under the Christian dispensation. We may consider this Church as established at the day of Pentecost after our Lord's ascension (Acts ii). Jewish writers used the phrase for the old polity of Israel with God at its head, and also, though rarely, for the new dispensation of the Messiah. Matthew alone of the evangelists uses the expression in this form. All the other New Testament writers use for it "the kingdom of God." Neither expression occurs in the Old Testament.——**6.** *In Jordan.* In John i. 28 we find Bethabara (some read Bethania) was the place at which John was baptizing. Its position cannot be ascertained, but it is supposed to be a few miles north of the Dead Sea. Afterward we find John baptizing at Ænon, near to Salim (John iii. 23). These places are also unknown.——**7.** *Pharisees and Sadducees.* The Pharisees, or Separatists (as the word implies), were a sect of high religious assumption, exceedingly exact in external rites. The Sadducees (named from Sadoc, their founder) were an infidel sect, Jewish materialists, deniers of almost everything spiritual. These apparent extremes of hyper-religion and irreligion are really closely allied. The sensuous is the law of each.——**9.** *We have Abraham to our father*, i. e., "*as* our father."——**11.** *With the Holy Ghost and with fire.* I think that the allusion here is to the figure of the next verse. Christ was coming to winnow and to burn. That which was not driven away by the Holy Spirit (the sifting wind) would be gathered into his garner, but the rest should be baptized with fire, should be consumed. The Greek word for "Spirit" or "Ghost" also means "wind" or "breath," which fact supports this view. The "you" refers to the Jews generally.——**12.** *Purge his floor*, i. e., cleanse or winnow his

13 ¶ Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

CHAPTER IV.

THEN was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterward a hungered.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

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threshing-floor.——**13.** *Galilee*, wherein was Nazareth, where Jesus resided (chap. ii. 23), was the northernmost division of Palestine under the Romans. Its full name was "Galilee of the Gentiles" (chap. iv. 15 and Isaiah ix. 1), so called from the number of non-Jewish residents after the captivity. The word "Galilee" means "district."——**15.** *All righteousness*, i. e., all that conduct which would be the righteous requirement of a Jew.——**16.** *Out of.* Rather "from." *He saw;* from John i. 32, 33, 34, we find that John the Baptist also saw this descent of the Spirit as a dove; from Luke iii. 22, we would suppose that the sight was visible to all.

IV.—**1.** *Of the Spirit*, i. e., "*by* the Spirit." *The wilderness*, probably, of Judea. After the fasting, Christ was removed once to a high mountain and once to the pinnacle of the temple (vv. 5, 8). These removals were, doubtless, supernatural and instantaneous. I use the word "supernatural" in the sense of "contrary to human experience," for Satan may have used natural laws unexplored by us.——**5.** *A pinnacle.* Rather *the* pinnacle. This temptation is put last in Luke's gospel. Matthew's order is the correct order, as we see by the tenth verse, where Satan is ordered away by Christ. The evangelists do not give all the events of Christ's life in their chronological order,—an order not necessary nor always desirable.——**8.** This exhibition of all the kingdoms of the world must of course have been a

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

12 ¶ Now when Jesus had heard that John was cast into prison, he departed into Galilee;

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:

14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

15 The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles;

16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

17 ¶ From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

18 ¶ And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

19 And he saith unto them, Follow me, and I will make you fishers of men.

20 And they straightway left *their* nets, and followed him.

21 And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

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supernatural work. (See on ver. 1.) Satan, we are taught repeatedly in Scripture, has mighty power in the physical world. Our circumscribed powers must be no criterion to us of Satan's permitted operations. (See Job ii. 7 and Luke xiii. 16.)——**10.** *Satan* means "adversary." (Comp. 1 Chron. xxi. 1 and Job i. 6 and Rev. xii. 9.)——**12.** *John was cast into prison.* The cause of this imprisonment is given in chap. xiv. 3, 4. As Herod, who imprisoned John, had no control over Judea, but only over Galilee and the east side of Jordan, John must have preached elsewhere than in Judea. He, probably, at times traversed the entire Jewish country.——**13.** *The sea coast.* Of the sea of Galilee, called also the lake of Gennesaret. John, at a later date, calls it the sea of Tiberias. It is a beautiful sheet of water through which the Jordan flows. Its dimensions are about 14 and 7 miles, and it lies about 60 miles north of the Dead Sea.——**15.** *Beyond Jordan.* This refers to the land of the Gadarenes, east of the Jordan valley. It is not put in apposition to Zabulon and Nephthalim, but as additional. It was visited by our Saviour repeatedly in person. Zabulon and Nephthalim (Zebulon and Naphtali) were the chief districts of our Lord's earthly sojourn.——**19.** *Follow me.* The circumstances of this call are more fully narrated in Luke v. 1–11.——**24.** *Those which were possessed with devils and those which were lunatic.* These two classes are thus separated. The former were, doubtless, supernaturally affected.——**25.** *Decapolis* (i. e., ten cities) was the name of an extensive district on both sides of Jordan, Scythopolis (Bethshean) being one of the ten

22 And they immediately left the ship and their father, and followed him.

23 ¶ And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.

25 And there followed him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judea, and *from* beyond Jordan.

CHAPTER V.

AND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2 And he opened his mouth, and taught them, saying,

3 Blessed *are* the poor in spirit: for theirs is the kingdom of heaven.

4 Blessed *are* they that mourn: for they shall be comforted.

5 Blessed *are* the meek: for they shall inherit the earth.

6 Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed *are* the merciful: for they shall obtain mercy.

8 Blessed *are* the pure in heart: for they shall see God.

9 Blessed *are* the peace-makers: for they shall be called the children of God.

10 Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.

13 ¶ Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for

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cities. (Josephus B. J. III. 9. 7.) Its principal territory, however, was east of that river. *Beyond Jordan.* This probably refers to the part beyond Jordan in the latitude of Jerusalem, and thus south of Decapolis.

V.—**1.** *A mountain.* Rather "the mountain-district," probably north of the sea of Galilee.——**3.** Luke (vi. 20) records only four of the eight beatitudes, the four whose expressions are of outward symptoms, viz., poverty, hunger, lamentation, and persecution. The other four regard mildness, mercy, purity, and peace-making. The former four characteristics have relation to faith and hope, the latter four are the exhibitions of love. The grant to those who possess the former is the fulness of spiritual comfort, to those who possess the latter the merciful presence of God as their Father, ordering all earthly things for their good. The former, marked by great spiritual commotion, receive pardon. The latter, marked by a high and peaceful spiritual attainment, receive high realizanothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. A city that is set on a hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 ¶ Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 ¶ Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee;

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tions of spiritual glory.——**15.** *A bushel.* Rather "the bushel-measure," referring to the single one in each house. *A candlestick.* Rather "the candlestick."——**18.** *One jot or one tittle.* Jot is the letter "Jod," the smallest letter of the Hebrew alphabet. A *tittle* (or rather the Greek word thus translated), is a letter-mark distinguishing one letter from another, and is thus smaller even than a jot. This is an Oriental way of affirming the complete truthfulness of the Old Testament Scriptures.——**19.** *In the kingdom of heaven*, i. e., in the Church under the Gospel dispensation (see note on chap. iii. 2).——**21.** *By them of old time*, i. e., the Jewish teachers, who corrupted God's word. *The judgment.* This was the Court of Seven, an inferior court among the Jews (see Josephus, B. J. II. 20. 5).——**22.** *Raca.* The Hebrew for "vain" or "trifling," the word used by Michal to David when he danced before the ark. *Council.* The Sanhedrim, or highest Jewish court. *Fool.* This refers to wickedness—moral depravity. *Hell fire.* Rather "the fire of Gehenna." Gehenna is the Hebrew for "valley of Hinnom" (Josh. xviii. 16), the deep ravine on the south side of Jerusalem, where a constant fire burnt the offal from the temple. This fire was emblematic of spiritual and eternal punishment. Our Lord means that an angry feeling is sinful, and calls for punishment equal to what a Jew thought murder deserved. Anger, when it proceeds to taunts, is worse, and when it reaches slander is worse still. The figures used would be very striking to a Jew.——

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 ¶ Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

29 And if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

33 ¶ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool; neither by Jerusalem; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

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29. *Offend.* This word is now obsolete in the sense of our Version. It meant "to cause to stumble." So here, "if thy right eye cause thee to stumble." The right eye and the right hand are figuratively used for the dearest objects in life. Special reference is here had to the subject of the 27th and 28th verses. (Compare chap. xviii. 8, 9.)——*Hell.* See note on v. 22.——**31.** *It hath been said.* By Moses. Compare chap. xix. 7, 8. Moses' law of divorce was a civil enactment. Now that the civil polity of the Jews was at an end, that civil enactment is abrogated, and their duty is to conform to the original design of the marriage law (Gen. ii. 24, Matt. xix. 5, 6).——**36.** *By thy head.* Heaven, earth, Jerusalem, and our heads are equally God's, and it is equally irreverent to use any of these in oaths as to use the name of God. This injunction of course refers to conversational swearing. In peculiar solemnities God's name could be used. (See 2 Cor. i. 23, Rom. i. 9, Gal. i. 20.)——**37.** *Yea, yea; Nay,* 38 ¶ Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloak also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 ¶ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more *than others?* do not even the publicans so?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

CHAPTER VI.

TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

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nay. Simple or reiterated assertion.——**38.** This rule, which was a law for the magistrate (Ex. xxi. 24, Lev. xxiv. 20, Deut. xix. 21), was perverted by the Jews to the purpose of personal revenge. The measure of punishment was considered the measure of revenge. It is against a revengeful feeling Christ directs his teaching.——**39.** The instances given in this and in the three succeeding verses are not to be interpreted literally. They are teachings per contra—a hyperbole common in the East. They may be in each case interpreted, "Rather do this extreme act on the right side than do anything from the opposite motive." So we are told that unless we hate our family we cannot be Christ's disciples (Luke xiv. 26); a phrase which is explained by the parallel passage in Matt. x. 37.——**41.** *Compel thee to go a mile.* In the courier's service, as the word originally denotes.——**43.** *Hate thine enemies.* This was a Jewish inference from God's command to exterminate the Canaanites—an inference wholly against the spirit of their law.——**46.** *Publicans.* These were the collectors or farmers of the revenue, a proverbially extortionate and base class. Jews, who would accept such an office under the Romans, were naturally despised by their countrymen.

VI.—**2.** *As the hypocrites do.* Their trumpet-sounding is figurative—a proverbial expression for ostentation.——

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

5 ¶ And when thou prayest, thou shalt not be as the hypocrites *are:* for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen *do:* for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 ¶ Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

17 But thou, when thou fastest, anoint thine head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly.

19 ¶ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

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6. *Closet*, i. e., any retired place, or even *any* place, with modest unostentatious feelings. The words of the clause are almost the same as in Isaiah xxvi. 20. ——**11.** *Daily bread.* Rather, "bread needful for our support," or "sustaining bread."——**17.** *Anoint thy head and wash thy face*, i. e., perform thy usual toilet.——**19, 20.** *Moth and rust.* In the Greek a hendiadys for "the eat-

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness!

24 ¶ No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

CHAPTER VII.

JUDGE not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete,

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ing moth."——**22.** *Single*, i. e., clear. ——**23.** *Evil*, i. e., blind or defective. As the clear eye is needed for a safely-guided body, so a clear sight of eternal treasures is necessary for a safely-guided life. If this spiritual vision is wanting, how great is the consequent darkness and peril of the soul! *How great is that darkness.* Rather, "how great is the darkness."——**24.** *Despise.* Rather "neglect" or "disregard." *Mammon.* A Chaldee word for "riches."——**25.** *Is not the life more than meat, and the body than raiment?* The argument is that God has made everything with supplies to meet adaptation, and as he has made our bodies and given us life, he will furnish the lesser gifts of food and raiment which are necessary for physical life. The argument is illustrated by God's care of the birds and flowers and by our own inability. *Take no thought*, i. e., as in the Latin, "be not solicitous." The phrase bore this meaning in old English. So in verses 27, 28, 31, and 34.——**30.** *Grass.* Rather "plant." All dry stalks are used for fuel in the East. ——**33.** *His righteousness*, i. e., that which is right in his sight.

VII.—**6.** The connection of this verse it shall be measured to you again.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 ¶ Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 ¶ Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13 ¶ Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat:

14 Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

15 ¶ Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

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is somewhat obscure. Perhaps it is this: "While you must be charitable in judging others, yet you may use common reason to discover who are unworthy to receive your close fellowship, on whom, as on dogs and swine, your pearls would be wasted and only invitations to persecution." Perhaps special reference is had to the Pharisees.——**12.** *Therefore.* This particle shows that there is a connection with what precedes. It is this: "As your Heavenly Father gives for the asking, and as you would desire your fellows to give in the same way (where it is proper), so do you cherish this kindly spirit, and bestow of your sympathy and help on others."——**13.** *At the strait gate.* Rather, "through the strait gate." *Thereat.* Rather "through it."——**21.** *Kingdom of heaven.* This phrase, whose primary use we have remarked upon at chap. iii. 2, has here its more circum-

21 ¶ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24 ¶ Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29 For he taught them as *one* having authority, and not as the scribes.

CHAPTER VIII.

WHEN he was come down from the mountain, great multitudes followed him.

2 And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

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scribed meaning of the *church triumphant.*——22. Judas, for example, had done all these things.——24. *A rock.* Rather "the rock." So in the next verse. ——25. *Floods.* Rather "rivers," referring to an overflow. So in verse 27. ——29. *The scribes* explained the law to the people in accordance with the traditionary glosses of the Hebrew doctors. The sermon on the mount may be thus epitomised to show its connections: Blessed are God's people, spiritual lights to the world, who keep God's law in the spirit as well as letter, whose religious duties are therefore performed as before God and not men, who, being heavenly-minded, abandon all worldly anxieties and exercise all kindly, charitable feelings towards their fellow-men (while they reserve their highest human communion for their godly brethren), thus choosing the unfashionable path of a sincere religion without hypocrisy.

VIII.—**1.** *The mountain.* See note on chap. v. 1.——**4.** *See thou tell no man.* From the additional statement in Mark i. 45 we may gather that this command (which was disobeyed, probably through a mistaken exhibition of gratitude) was made to prevent a popular tumult in the cities. Such tumults did occur during our Saviour's course, as, for example, when they sought to make him a king (John vi.

5 ¶ And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

10 When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven:

12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, *so* be it done unto thee. And his servant was healed in the selfsame hour.

14 ¶ And when Jesus was come

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15). *The gift that Moses commanded.* See Levit. xiv. 2–32.——**5.** *Capernaum* was on the sea of Galilee. In all probability, according to Dr. Robinson's very clear proof, it stood at the north end of the plain of Gennesaret, west of the lake, near the modern Khân Minyeh, about six miles from the entrance of the Jordan. *A centurion*, in the Roman army, was the commander of a century or half maniple. The "legion" consisted of 4,200 soldiers, divided into 1,200 hastati, 1,200 principes, 600 triarii, and 1,200 velites. The hastati, principes, and triarii were divided each into ten "maniples." Hence a maniple of either of the former two was composed of 120 men, while a maniple of the triarii was composed of only 60 men. As each maniple had two "centuries," the centurion was a commander of either 60 or 30 men. The same would imply that he commanded a hundred men, but the name had reference to an earlier division, or it is probable that the exact army-division was not always maintained. (Compare Acts xiii. 23.) *Came unto him.* What we do by another, we do ourselves. From Luke vii. 3 we see that the centurion did not come in person, but sent Jewish friends to Christ.——**9.** *Under authority.* Knowing how servants ought to obey. *Having soldiers under me.* Knowing how masters can command. The analogy is between master and servants on one hand, and Christ and diseases on the other.——**11** *Kingdom of heaven.* See note on chap. vii. 21. *Sit down.* Literally "recline" at table, after the custom of the ancients.——**12.** *The children of the kingdom.* i. e., members of God's visible church. In chap. xiii. 38 the same phrase is used for the members of God's true and invisible church. *Outer darkness.* The darkness outside of the palace feasting-hall, contrasted with the brilliancy of the assembly-room within. *There shall be weeping and gnashing of teeth.* Matthew uses this phrase six times, and Luke once, as spoken by our Lord. The gnashing of teeth as a sign of rage is mentioned several times in the Psalms and once in Job. Indeed, the use of the phrase in Matthew xxiv. 51, where hypocrites are referred to in the context, seems to have special reference to into Peter's house, he saw his wife's mother laid, and sick of a fever.

15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.

16 ¶ When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.

18 ¶ Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me; and let the dead bury their dead.

23 ¶ And when he was entered into a ship, his disciples followed him.

24 And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

25 And his disciples came to *him*, and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

28 ¶ And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

30 And there was a good way off from them a herd of many swine feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

Psalm xxxv. 16. The double phrase of the text, I doubt not, is an allusion to Psalm cxii. 10. Grief and rage at their exclusion is thus vividly denoted. ——**18.** *The other side* of the sea of Galilee, that is, the eastern shore, the country of the Gergesenes or Gadarenes. (Compare ver. 28.)——**20.** *Holes*, i. e., dens.——**22.** *Let the dead bury their dead.* That is, there are enough spiritually dead, who do not desire to follow me, who can bury their (physically) dead relatives.——**27.** *What manner of man.* Rather, "what manner of being."——**28.** *Gergesenes.* Many would read "Gadarenes" here, as in Mark v. 1 and Luke viii. 26, 37. Gadara was a city of eminence, 6 miles southeast of the sea of Galilee. Its territory probably extended to the sea.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

34 And, behold, the whole city came out to meet Jesus: and when they saw him, they besought *him* that he would depart out of their coasts.

CHAPTER IX.

AND he entered into a ship, and passed over, and came into his own city.

2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

3 And, behold, certain of the scribes said within themselves, This *man* blasphemeth.

4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

5 For whether is easier, to say, *Thy* sins be forgiven thee; or to say, Arise, and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But when the multitudes saw *it*, they marvelled, and glorified God, which had given such power unto men.

9 ¶ And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of

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Origen states that Gergesa was an old city, perhaps in ruins, near the lake. Dr. Thomson ("The Land and the Book") mentions its ruins as Gersa, within a few rods of the shore. Its territory was probably included in that of Gadara. Hence each name would be appropriate. ——**32.** *A steep place.* Rather, "the steep place."——**34.** *The whole city*, i. e., Gergesa.

IX.—**1.** *A ship.* Rather, "the ship" in which he had crossed to the Gadarene country. *His own city*, i. e., Capernaum, called his own because he spent most of his time there. Hence it was "exalted to heaven" (Luke x. 15 and chap. xi. 23).——**2.** This miracle is much more fully described by the other evangelists (Mark ii. 1–12 and Luke v. 17–26).——**5.** *Whether*, i. e., "which." The reasoning of our Lord here seems to be this: "You say that I am assuming what does not belong to me when I absolve a man from sin, and you believe that an outward visible cure of the man's body would be impossible by me. It is easy, you assert, to say 'Thy sins be forgiven thee,' for there is no visible proof of the result, but it is a hard thing to say to the paralyzed, 'Walk,' for the visible non-fulfilment of the order would prove the imposture. I therefore meet you on your own ground, and heal the paralytic."——**9.** *Matthew*, called by Mark "Levi, the son of Alpheus." Possibly, but not probably, he was brother to James and Jude the apostles, who wrote the epistles bearing their names. They were the sons of an Alpheus. This Matthew is the author of this gospel. *Receipt of custom.* Probably a toll-house on the shore of the lake, where a fish-tax was paid.——**10.** *In the house*, i. e., Matthew's house. (Compare Mark custom: and he saith unto him, Follow me. And he arose, and followed him.

10 ¶ And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw *it*, they said unto his disciples, Why eateth your master with publicans and sinners?

12 But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

14 ¶ Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

16 No man putteth a piece of new cloth unto an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

18 ¶ While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and *so did* his disciples.

20 ¶ And, behold, a woman, which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his garment:

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

23 And when Jesus came into

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ii. 15 and Luke v. 29.)——**13.** *I will have mercy and not sacrifice.* Referring to Hosea vi. 6.——**17.** *Bottles.* These were leathern bottles, which when old and dried were easily rent. The instruction given seems to be that Christ's new dispensation (new wine) was not to be joined to Judaic rites (old bottles), that fasting was not to be obligatory, but a matter of free Christian choice. *The bottles perish.* First they break, then the wine runs out, and then the bottles are forever useless.——**18.** *Ruler.* Of the synagogue (see Mark v. 22 and Luke viii. 41). His name, we find from the other evangelists, was Jairus. *Worshipped him*, i. e., fell down at his feet as to a superior. There is no divine homage necessarily implied. *My daughter.* An only daughter twelve years old (Luke viii. 42). *Is even now dead*, i. e., is so far gone that we may say she is virtually dead. The other evangelists are more particular in describing these scenes.——**23.** *Minstrels.* Literally, "flute-players." These were the hired the ruler's house, and saw the minstrels and the people making a noise,

24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And the fame hereof went abroad into all that land.

27 ¶ And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou* Son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened; and Jesus straitly charged them, saying, See *that* no man know *it*.

31 But they, when they were departed, spread abroad his fame in all that country.

32 ¶ As they went out, behold, they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

34 But the Pharisees said, He casteth out devils through the prince of the devils.

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

36 ¶ But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

37 Then saith he unto his disciples, The harvest truly *is* plenteous, but the labourers *are* few;

38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

CHAPTER X.

AND when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to

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dirge-musicians. *Making a noise*, i. e., of lamentation, after the Oriental fashion. ——**24.** *Laughed him to scorn.* Rather "laughed at him" or "ridiculed him." ——**27.** *Son of David.* The name which the Jews attached to the expected Messiah, by reason of such prophecies as Jerem. xxxiii. 15. These blind men recognized Jesus as Israel's Messiah.——**28.** *To do this*, i. e., to give sight. His words or his manner had announced his intention.——**30.** *See that no man know it.* For the probable reason of this command, see note on chap. viii. 4.——**34.** *Through the prince of the devils*, i. e., Beelzebub. For Christ's answer to this Pharisaic charge, see chap. xii. 25, &c. ——**35.** *The gospel of the kingdom.* Literally "the good news of the kingdom," the good tidings regarding the new dispensation which was to succeed the Jewish. The word "gospel" is Anglo-Saxon for "good story." (See chap. iv. 23.)——**36.** *Because they fainted and were scattered.* Rather, "because they were harassed and abandoned."

heal all manner of sickness and all manner of disease.

2 Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother;

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alpheus, and Lebbeus, whose surname was Thaddeus;

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:

6 But go rather to the lost sheep of the house of Israel.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

9 Provide neither gold, nor silver, nor brass in your purses;

10 Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

11 And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence.

12 And when ye come into a house, salute it.

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

15 Verily I say unto you, It

X.—**2.** *Apostles.* A Greek word meaning "Ambassadors." Luke (chap. vi. 13) mentions the first election of the twelve. Here they are mentioned as having been chosen some time before.——**3.** *Lebbeus, whose surname was Thaddeus*, is called in Luke (vi. 16) and Acts (i. 13) "Judas the brother of James." He was the Jude who wrote the Epistle.——**4.** *Simon the Canaanite* is called in Luke and Acts "Simon Zelotes." The word here translated "Canaanite" should be rendered "Cananite." Some consider it the Aramæan "Canan," meaning "Zealot," as "Zelotes" is the Greek. Simon, before his conversion, probably belonged to the followers of Judas of Galilee, who were called "Galilæans" and "Zealots." *Iscariot.* The signification of this word is uncertain. Chrysostom considers it a Greek form of "Ish Carioth," "man of Carioth," supposing Carioth to be some place in Palestine where Judas had lived. A more probable opinion makes it "a man of Issachar," viz., an Issachariot. Issachar was in the S. of Galilee.——**5.** *The way of the Gentiles*, i. e., any Gentile country. *Samaritans.* These were the descendants of the eastern settlers who were placed by the Assyrian monarch in the depopulated region of Samaria (2 Kings xvii. 24). Their mongrel Judaism is described in the 17th chapter of the second book of Kings.——**7.** See chap. iii. 2.——**9.** *Brass.* Rather "copper."——**10.** *Scrip*, i. e., wallet.——**11.** *Town.* Rather "village." *Worthy*, i. e., kindly disposed.——**12.** *A house.* Rather "the house," i. e., of the worthy man.——**13.** *Let your peace return to you.* An Orientalism for "let your greeting be considered void."——**14.** *Shake off the dust of your feet.* Mark shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

16 ¶ Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak, but the Spirit of your Father, which speaketh in you.

21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.

22 And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved.

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

24 The disciple is not above *his* master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his household?

26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops.

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye

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and Luke add, "for a testimony against them." Action and gesture form a large part of Oriental conversation.——**19.** *Take no thought.* See note on chap. vi. 25.——**23.** *Son of man.* This title of Christ, a title of humiliation, is only used by himself, except where Stephen applies it to Christ (Acts vii. 56), and there he evidently quotes the title.——**25.** *If they have called the master of the house Beelzebub.* They had said that Christ was leagued with Beelzebub. This sentence may be a hyperbolic reference to that. Or some of Christ's opposers may have gone so far as to call him personally Beelzebub, although this is not recorded.——**26.** This verse is explained by the next. The sentiment is, "Fear not your opponents. They cannot keep down the truth."——**29.** *A farthing.* Strictly "an assarion" or "as," equal to a cent and a half of American money.

are of more value than many sparrows.

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 And a man's foes *shall be* they of his own household.

37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

40 ¶ He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

CHAPTER XI.

AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

Without your Father, i. e., without the will of your Father.——**38.** *That taketh not his cross.* This, of course, had not the association in the minds of Christ's hearers that it has in ours. It simply referred to the malefactor in the Roman usage bearing his cross to the place of crucifixion. The lesson is, that we must suffer the world's persecutions with our Saviour cheerfully, even to death.——**39.** This strong antithetical clause may be thus paraphrased: "He that strives to maintain this earthly life above all else shall lose it at last, for he must die, but he that counts his life cheap for Christ's sake may lose it, but loses it only to gain a higher life, which the former can never gain."——**41.** *In the name of a prophet*, i. e., because he is a prophet. *A prophet's reward*, i. e., such blessings as prophets receive.——**42.** *These little ones.* A Hebrew epithet for disciples.

XI.—**1.** This verse properly belongs to the tenth chapter. That which follows (viz., the visit of John's disciples and the words of Jesus consequent thereon) probably occurred previous to the mission tour of the twelve. *Thence*, i. e., from the place where he had given his disciples their directions. *Their cities.* That is, the cities of the Galileans, among whom he lived.——**2.** John's imprisonment by Herod Antipas (see note on chap. xiv. 1) was referred to in chap. iv. 12. Its cause and consequence are given in chap. xiv. 2–12. His place of imprisonment (Josephus tells us) was the castle of Machaerus in Perea (the trans-Jordanic province of Herod) near the Dead Sea.——**3.** *He that should come.* Doubtless, a common

2 Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

6 And blessed is *he*, whosoever shall not be offended in me.

7 ¶ And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10 For this is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he.

12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

13 For all the prophets and the law prophesied until John.

14 And if ye will receive *it*, this is Elias, which was for to come.

15 He that hath ears to hear, let him hear.

16 ¶ But whereunto shall I liken this generation? It is like

Jewish expression for the promised and expected Messiah. John asks in behalf of his disciples. *He* knew the Messiah (John i. 29).——**4.** *Ye do hear and see.* Luke (vii. 21) says that Christ performed many miracles before John's messengers.——**6.** *Be offended in.* Literally "stumble against." Reference is had to Isaiah xxix. 18. See note on chap. v. 29.——**7.** *A reed shaken with the wind.* That is, in Oriental metaphor, "an unstable fanatic."——**10.** Mal. iii. 1.——**11.** *He that is least in the kingdom of heaven is greater than he.* That is, "he that has least spiritual light—least knowledge of God's plan of salvation—in the Christian dispensation, knows more than John knew, although John was more enlightened on this point than any that have lived." The Gospel brings life and immortality to light, i. e., makes these subjects clear.——**12.** *Take it by force.* I would, with a few commentators, regard this passage literally. Jesus says that the kingdom of heaven, which confers such advantages, is violently assaulted and plundered as a hostile city by the Jews. The verse, I think, is parenthetical. In Luke xvi. 16, the Greek should be rendered, "every one useth violence against it," and not "every one presseth into it."——**13.** John (this verse means) was the last prophet of the old dispensation, and, as an eye-witness of the Messiah, he was more than any other of the prophets (ver. 9).——**14.** *Elias*, i. e., Elijah. Malachi, whose prophecy is quoted in the 10th verse, calls the preparatory messenger by the significant name of Elijah (Mal. iv. 5), a name suggestive of energetic reform.——**16.** *Markets.* In Luke "market-place."

unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.

19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

20 ¶ Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25 ¶ At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father; for so it seemed good in thy sight.

27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

28 ¶ Come unto me, all *ye* that labour and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke *is* easy, and my burden is light.

That is, the public square.——**19.** *Of her children*, i. e., in the eyes of all her children.——**21.** Chorazin and Bethsaida were towns near Capernaum, and on the lake. We do not know their exact sites, but from St. Willibald's narrative in the 8th century (quoted by Dr. Robinson), we know that Bethsaida was next north to Capernaum and Chorazin between that and the Jordan. Perhaps Bethsaida was at the present Tell Hum and Chorazin at the emptying of Bir Keraseh.——**23.** *Capernaum.* See notes on chap. viii. 5 and chap. ix. 1.——**25.** These words which follow (from a comparison with Luke x. 21 and context) seem to have been uttered on the return of the 70 missionaries, and to have had reference to their happy report. The harmonists, however, make these words twice spoken by our Lord, at different periods of his ministry. I cannot see the necessity of this duplication. *Babes*, i. e., illiterate.——**29.** *Take my yoke.* Whitby calls attention to the fact, that this was a juridical phrase. Christ speaks of his meekness and humility to give confidence to the poor and illiterate.

CHAPTER XII.

AT that time Jesus went on the sabbath day through the corn; and his disciples were a hungered, and began to pluck the ears of corn, and to eat.

2 But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

3 But he said unto them, Have ye not read what David did, when he was a hungered, and they that were with him;

4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

6 But I say unto you, That in this place is *one* greater than the temple.

7 But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

8 For the Son of man is Lord even of the sabbath day.

9 And when he was departed thence, he went into their synagogue:

10 ¶ And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

13 Then saith he to the man, Stretch forth thine hand. And he stretched *it* forth; and it was restored whole, like as the other.

14 ¶ Then the Pharisees went out, and held a council against him, how they might destroy him.

15 But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

16 And charged them that they should not make him known:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

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There is a contrast intended throughout, probably, to the Pharisees.

XII.—**1.** The Jewish law permitted this plucking of another's corn. (Deut. xxiii. 25.)——**4.** 1 Sam. xxi. 1–7.——**5.** *Profane the Sabbath*, i. e., use it as a day of work by performing sacrifices, &c., belonging to that day. (Num. xxviii.)——**6.** If the sacredness of the temple-service cancelled the Sabbath-breaking of the priests, Christ's presence and the sacredness of his service (who was greater than the temple) cancelled the Sabbath-breaking of his disciples. Such is the argument.——**7.** Another argument is founded on the law of mercy, which regards man's natural necessities and his general welfare. (Hos. vi. 6.)——**8.** A third argument is from Christ's authority to alter the Sabbath-laws even, if he wished.——**10.** *They asked him*, i. e., the scribes and Pharisees. (Luke vi. 7.)——**14.** *The Pharisees*, with the Herodians. (Mark iii. 6.)——**16.** See note

18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my Spirit upon him, and he shall shew judgment to the Gentiles.

19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

21 And in his name shall the Gentiles trust.

22 ¶ Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, Is not this the Son of David?

24 But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils.

25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges.

28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

29 Or else, how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

31 ¶ Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men.

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on chap. viii. 4.——**20.** *Smoking flax shall he not quench.* The Hebrew of Isaiah xlii. 3 is, according to Dr. J. A. Alexander, "a dim wick he will not quench." Dr. Alexander also suggests that this is not to be referred to Christ's regard for a true, although weak, faith, but belongs with the rest of the quotation to the general description of the Messiah as one who would do nothing with noise or violence. He would not even use violence toward that which required but little force to destroy. (See Alexander on Isaiah l. c.)——**23.** *Is not this the son of David?* Rather, "can this be the son of David?"——**24.** *Fellow* is an unhappy word to introduce here, although it was not so objectionable when our version was formed. There is no word in the Greek, the pronoun "this" standing alone. We may say "This one." *Beelzebub* means "Lord of Flies," and was worshipped by the Philistines in earlier times at Ekron (2 Kings i. 2). He was considered, probably, a destroyer of flies and vermin. The Greeks of Elis had a god of like name. The Jews evidently used the obnoxious term as a synonym for Satan.——**27.** *By whom do your children cast them out?* The Jews pretended to cast out devils. (See Joseph. Ant. 8. 2. 5.) Christ here uses the *argumentum ad hominem*, which does not require that the hypothetical case be true, but only considered true by the persons addressed.——**29.** *Or else.* Rather simply "or."——**31, 32.** I would thus paraphrase this

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.

33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 ¶ Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

42 The queen of the south shall rise up in the judgment with this generation, and shall

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passage: "The reception of God's offered Spirit by man ensures the pardon (through Christ) of all sin, even if the sin has been 'a word against the Son of man,' but the rejection of God's Spirit is a rejection of salvation, and this rejection the Pharisees are engaged in perfecting, when they refer the evident influences of God's Spirit in destroying the power of the devil to the devil himself." Perhaps no passage in the New Testament has called forth more discussion than this. Some (like Whitby) regard it as referring to the gift of the Spirit on the day of Pentecost, others to the false estimate of a true miracle. I would wholly reject the former view, and consider the latter as too narrow, believing that it refers to a refusal of God's spiritual appeals, one of which is in the miracle and its circumstances.——**32.** *Neither in the world to come.* A proverbial expression for an emphatic "never," and wholly without indication of a place of pardon beyond this world. (Mark x. 30.)——**40.** *Whale.* In the book of Jonah it is called simply "a great fish." The Greek word (here translated "whale") means nothing more. The fish which swallowed Jonah is supposed to be the *squalus carcharias* or "white shark," also called *lamia*, and found in the Mediterranean, where whales are not found. Fishes sixty feet long (it is stated) have been seen in the Levantine waters in late years. *Three days and three nights.* A full Hebrew form for three days. Now, as the Jews reckoned any part of a day as a full day in computing a series of days, one day and parts of two others (even though including only two nights) are called three full days or "three days and three nights."——**42.** *The queen of the south*, i. e., of Sheba in condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation.

46 ¶ While he yet talked to the people, behold, *his* mother and his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

CHAPTER XIII.

THE same day went Jesus out of the house, and sat by the sea side.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

4 And when he sowed, some *seeds* fell by the way side, and the

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Arabia (1 Kings x. 1). *Uttermost parts of the earth.* Rather "the ends of the earth." Oriental hyperbole for "a distant land."——**43.** This is a parable, suited to the Jewish notion of devils frequenting deserts, and therefore to be received only in its general instruction, as referring to the increased assaults of Satan, after a partial expulsion. The application is doubtless, in the first instance, to the Jews who were refusing Christ's gospel and bringing themselves to greater condemnation.——**46.** *His brethren.* In chap. xiii. 55 and Mark vi. 3 James and Joses and Simon and Judas are called the Lord's brethren, and in Galatians i. 19 James (the son of Alpheus) is called the Lord's brother. Now as James was not the son of either Joseph or Mary, the word brethren is here used in the wider sense of kinsmen. Perhaps these four were nephews of either Joseph or Mary. The James mentioned is probably the apostle and author of the Epistle, we may judge from the expression in Gal. i. 19, but it is more doubtful whether the Simon is Simon the Cananite. Judas is Judas Thaddeus, the apostle and author of the Epistle.

XIII.—**1.** *The same day.* In which the events of the last chapter had occurred. Some, however, insert between the last chapter and this a part of Luke xi., all of Luke xii., and a part of Luke xiii., making "the same day" refer to fowls came and devoured them up:

5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

7 And some fell among thorns; and the thorns sprung up, and choked them:

8 But other fell into good ground, and brought forth fruit, some a hundredfold, some sixtyfold, some thirtyfold.

9 Who hath ears to hear, let him hear.

10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15 For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

16 But blessed *are* your eyes, for they see: and your ears, for they hear.

17 For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them;* and to hear *those things* which ye hear, and have not heard *them.*

18 ¶ Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

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the day in which Christ had told the parable of the barren fig-tree. Matthew's and Mark's agreement forms a strong argument against this view.——**5.** *Stony places.* Rather "rocky places."——**12.** *Whosoever hath* by his own faithfulness. *Whosoever hath not* acquired anything. *Even that he hath*, i. e., his opportunities.——**15.** *Lest.* This word indicates the judicial blindness, shown more clearly in the form used in John xii. 40.——**19.** *The wicked one*, called in the parallel passages of the other gospels Satan (Heb. for "adversary") and Devil

21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground is he that heareth the word, and understandeth *it;* which also beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.

24 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

33 ¶ Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

(Gr. for "accuser" and "deceiver").——**21.** *Offended.* See chap. v. 29.——

38. *Children of the kingdom.* See chap. viii. 12.——**42.** See chap. viii. 13.——

37 He answered and said unto them, He that soweth the good seed is the Son of man;

38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

44 ¶ Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 ¶ Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls:

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47 ¶ Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven, is like unto a man *that is* a householder, which bringeth forth out of his treasure *things* new and old.

53 ¶ And it came to pass, *that* when Jesus had finished these parables, he departed thence.

54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works?

55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

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50. See chap. viii. 13.——**52.** *Therefore.* This presupposes such a sentence as, "I have instructed you in things old and new, things taught by Moses and things now taught first by me."——**54.** *His own country*, i. e., Nazareth.——**55.** *James and Joses*, &c. See chap. xii. 46.

56 And his sisters, are they not all with us? Whence then hath this *man* all these things?

57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

58 And he did not many mighty works there because of their unbelief.

CHAPTER XIV.

AT that time Herod the tetrarch heard of the fame of Jesus,

2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

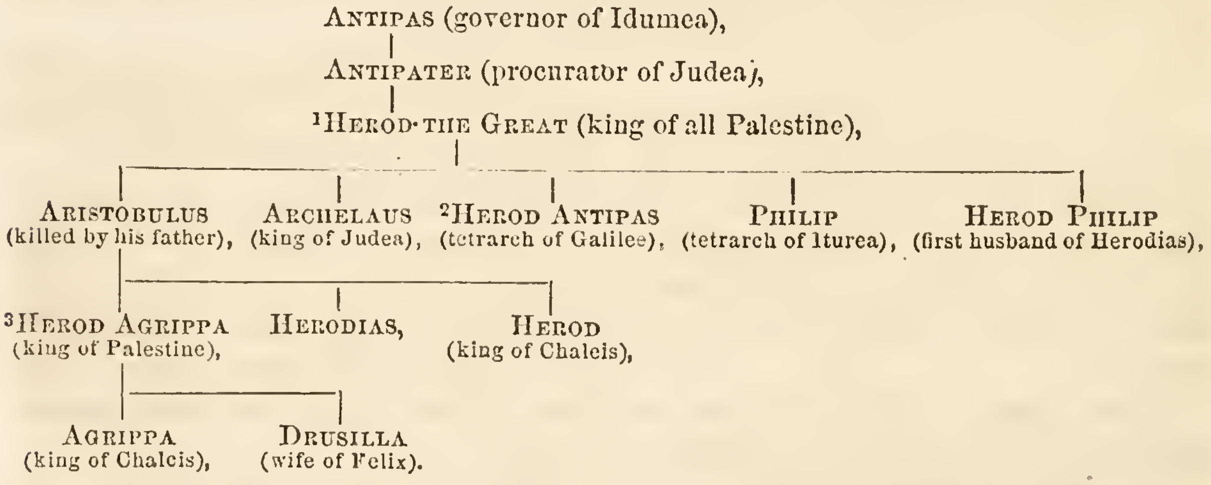
3 ¶ For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife.

4 For John said unto him, It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

6 But when Herod's birth-day was kept, the daughter of Herodias danced before them, and pleased Herod.

XIV.—**1.** *Herod the tetrarch.* "Tetrarch" means ruler of a fourth part of a nation or kingdom. Demosthenes in his 3d Philippic thus uses the word in relation to the fourfold division of Thessaly. When Herod the Great died his kingdom was divided into four parts by the Roman power. Judea and Samaria was given to Archelaus, Galilee and Peræa to Herod Antipas, Iturea and Trachonitis to Philip, and Abilene (with perhaps Libanus) to Lysanias. The first three were sons of Herod. The Herodian genealogy (as far as it illustrates scripture) is as follows:


ANTIPAS (governor of Idumea),
ANTIPATER (procurator of Judea),
[1]HEROD THE GREAT (king of all Palestine),
ARISTOBULUS (killed by his father),
ARCHELAUS (king of Judea),
[2]HEROD ANTIPAS (tetrarch of Galilee),
PHILIP (tetrarch of Iturea),
HEROD PHILIP (first husband of Herodias),
[3]HEROD AGRIPPA (king of Palestine),
HERODIAS,
HEROD (king of Chalcis),
AGRIPPA (king of Chalcis),
DRUSILLA (wife of Felix).

Three of the above (indicated by numbers) are mentioned simply as Herod in the New Testament, viz., Herod the Great, who slew the children at Bethlehem; Herod Antipas, referred to in the present passage, and before whom Jesus was brought just prior to the crucifixion; and Herod Agrippa, nephew of Antipas, whose horrible death is mentioned in Acts xii. It will be noticed that the infamous Herodias, who was first Herod Philip's wife and afterwards the wife of Herod Antipas, was niece to both her husbands. In the parallel passage, Mark vi. 14, Herod is called "king." (Compare Luke iii. 1.)——**2.** By a reference to the parallel passages in the other gospels (Mark vi. 16 and Luke ix. 7, 9), we see that Herod was greatly disturbed by his suspicions.——**3.** *Herodias.* See above, ver. 1.——**4.** *It is not lawful for thee to have her.* As she was both

7 Whereupon he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother.

12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

13 ¶ When Jesus heard *of it*, he departed thence by ship into a desert place apart: and when the people had heard *thereof*, they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15 ¶ And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart; give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude.

20 And they did all eat, and were filled: and they took up the fragments that remained twelve baskets full.

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niece and a living brother's wife. The law of Moses was thus broken by incest and adultery.——**5.** *He would have put him to death.* Not from his own hatred of John, but from his willingness to please Herodias (Mark vi. 19, 20).——**6.** *Herod's birthday.* We observe from Mark's account that it was kept with great pomp, in the presence of all the high officers of Galilee. This fact gives force to the declaration in the 9th verse, that he was ashamed to show his regard for John before them which sat at meat with him.——**8.** *John Baptist.* Rather "John the Baptist," as in the parallel passage in Mark. *A charger*, i. e., a dish.——**9.** See remark on ver. 6. John was beheaded, Josephus tells us, at the fortress of Machaerus near the Dead Sea.——**13.** *When Jesus heard of it*, i. e., of Herod's suspicions and agitation. *Followed him.* Mark says they "outwent" him. They started after him by land, but reached the "desert place apart" (near Bethsaida on the north shore of the lake) before Jesus and his disciples, who went by water. By crossing the lake, Jesus passed out of Herod's jurisdiction.——**14.** *Went forth.* From the ship up into the mountain region (see John vi. 3).——**15.** *When it was evening*, i. e., the first evening, our "afternoon." The translation in Mark vi. 35, "when the day was now far spent," is defective. The phrase, I imagine, means simply "it being afternoon." *The time is now pass-*

21 And they that had eaten were about five thousand men, beside women and children.

22 ¶ And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in the fourth watch of the night Jesus went unto them, walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

31 And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

34 ¶ And when they were gone over, they came into the land of Gennesaret.

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

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ed. I presume "noon is now passed" is the true sense.——**21.** The other evangelists (especially John) give a more detailed account of the feeding of the five thousand. Mark vi., Luke ix., John vi.——**22.** *Unto the other side.* In Mark vi. 45 the words are, "to the other side before unto Bethsaida." As Bethsaida was on the western side of the lake, we may suppose that Jesus had fed the multitude (not on the eastern side, for then the people could not have gone on foot thither so soon, but) on the north-eastern. John says (vi. 17) that the disciples "went over the sea toward Capernaum." Capernaum and Bethsaida were near together.——**23.** *When the evening was come*, i. e., the second evening, or sundown.——**25.** *In the fourth watch of the night*, i. e., between three and six o'clock in the morning. John says that by that time the disciples had made only 25 or 30 furlongs, that is, 3 or 4 miles, or half-way from the north-east corner of the lake to Bethsaida. They had probably been 8 or 9 hours gaining this distance against a violent head wind.——**34.** *The land of Gennesaret* was a district of the western shore of the lake, perhaps including Bethsaida

CHAPTER XV.

THEN came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

5 But ye say, Whosoever shall say to *his* father or *his* mother, *It is* a gift, by whatsoever thou mightest be profited by me;

6 And honour not his father or his mother, *he shall be free.* Thus have ye made the commandment of God of none effect by your tradition.

7 *Ye* hypocrites, well did Esaias prophesy of you, saying,

8 This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me.

9 But in vain they do worship me, teaching *for* doctrines the commandments of men.

10 ¶ And he called the multitude, and said unto them, Hear, and understand:

11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter and said unto him, Declare unto us this parable.

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

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and Capernaum. (Compare Mark vi. 45 and John vi. 17.) It is a fertile, well-watered plain about 4 miles long and 2 miles broad, lying between the western heights and the lake. The lake received one of its names from this plain. (See Luke v. 1.) The word means "blooming garden."

XV.—**2.** *They wash not their hands when they eat bread.* For other like traditions of the elders, see Mark vii. 4.——**4.** *Let him die the death.* A Hebraism for "he shall surely be put to death."——**5.** *It is a gift, by whatsoever thou mightest be profited by me*, i. e., I have vowed to keep everything which thou needest as if it were a consecrated thing. Hence I cannot help thee without breaking my vow. Everything thou desirest of me is prohibited from thee by my vow.——**12.** *Were offended*, i. e., stumbled. See chap. v. 29.——**13.** *Plant.* Met. for "doctrine," referring to the false doctrine of the Pharisees.——**17.**

20 These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.

21 ¶ Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* Son of David; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

25 Then came she and worshipped him, saying, Lord, help me.

26 But he answered and said, It is not meet to take the children's bread, and to cast *it* to dogs.

27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

28 Then Jesus answered and said unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

29 And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:

31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

32 ¶ Then Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto

Draught, i. e., privy.——**21.** *Coasts.* Rather "region." *Tyre and Sidon* were the two famous sea-ports of Phœnicia. In our Saviour's time they had greatly declined from their eminent commercial position, the eastern trade running through other channels.——**22.** *A woman of Canaan.* Called by Mark "a Greek, a Syrophœnician by nation." She was a *Syrophœnician*, inasmuch as the region of Tyre and Sidon was Syrophœnicia or Syrian Phœnicia, in distinction from the Phœnician settlements in other parts of the Mediterranean. She was a *Canaanite*, because the Phœnicians were descendants of Canaan (see Gen. x. 15). She was a *Greek* in the sense that all who were not Jews were considered Greeks by them, probably because they very generally used the Greek language. *Came out of the same coasts.* Rather, "belonging to the same region, came forth from her home, &c." (Compare Mark vii. 24, 25.) *Son of David.* See chap. ix. 27.——**23.** *Send her away.* Rather, "let her depart" with her prayer granted. So the word is translated in Acts xxiii. 22.——**24.** Christ here announces who were the special objects of his mission, viz., the Jews, the Gentiles being left to his apostles; but the example of this woman of Canaan shows that his love would overflow this restriction.——**26.** *Dogs.* An Oriental term for unbelievers to this day. In chap. vii. 6 and Phil. iii. 2 it is used against the Jews themselves.——**29.** *A mountain.* Rather, "the mountainous him, Whence should we have so much bread in the wilderness, as to fill so great a multitude ?

34 And Jesus saith unto them, How many loaves have ye ? And they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled : and they took up of the broken *meat* that was left seven baskets full.

38 And they that did eat were four thousand men, beside women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

CHAPTER XVI.

THE Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

2 He answered and said unto them, When it is evening, ye say, *It will be* fair weather : for the sky is red.

3 And in the morning, *It will be* foul weather to day : for the sky is red and lowering. O *ye* hypocrites, ye can discern the face of the sky ; but can ye not *discern* the signs of the times ?

4 A wicked and adulterous generation seeketh after a sign ; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

5 And when his disciples were come to the other side, they had forgotten to take bread.

6 ¶ Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

7 And they reasoned among themselves, saying, *It is* because we have taken no bread.

8 *Which* when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread ?

9 Do ye not yet understand, neither remember the five loaves

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region." From Mark vii. 31 we gather that this was east of the Sea of Galilee. ——**30.** *Maimed.* Rather, "crooked." ——**37.** *Broken meat.* The same word translated in chap. xiv. 20 "fragments." ——**38.** Only Matthew and Mark narrate the feeding of the four thousand, but all the evangelists record the feeding of the five thousand.——**39.** *Magdala*, supposed to be the "Migdal-el" (tower of God) of Naphtali (Josh. xix. 38) and the birthplace of Mary Magdalene, is now identified with Mejdel, a village at the south of the little plain of Gennesaret. (See remark on chap. xiv. 34.) Christ had fed the four thousand in the same region in which he had before fed the five thousand. He thence crosses by boat to the west side of the sea. Mark calls the country around Magdala "the parts of Dalmanutha" (Mark viii. 10).

XVI.—**1.** *Pharisees . . . Sadducees.* See on chap. iii. 7.——**4.** Compare chap. xii. 39, 40, where the force of the sign is denoted.——**5.** *To the other side*, i. e., to the east side of the lake, where the population seems to have been sparse and whither Jesus loved to retire. *Forgotten to take bread.* They had only one loaf (Mark viii. 14).——**9, 10.** *Baskets.*

of the five thousand, and how many baskets ye took up?

10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

13 ¶ When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am?

14 And they said, Some *say that thou art* John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

19 And I will give unto thee the keys of the kingdom of heaven:

The Greek words are different in these two places, as also in the accounts of the miracles. The word used in relation to the feeding of the five thousand is "kophinos," and that used in relation to the feeding of the four thousand is "spuris." The former was a large wicker hamper and the latter a small hand-basket.——**13.** *Cesarea Philippi.* Christ, after reaching "the other side" (we find by Mark viii. 22–26), passed through the northern Bethsaida or Julias, situated on the east bank of the Jordan, a few miles north of the lake, where he healed a blind man. He then passed on northward thirty miles farther to Cesarea Philippi (or the Cesarea of Philip). This was a town at one of the fountains of the Jordan in a very secluded and romantic spot under Mt. Hermon. Dr. Robinson thinks that this was the Baal-gad or Baal-hermon of Joshua xi. 17 and xiii. 5. It was afterward called Paneas, and Philip, the tetrarch of this region and brother of Herod Antipas, having enlarged the place, gave it the name of Cesarea Philippi. It was near the site of Dan (Judg. xviii. 29). *Whom.* The translators here and below (ver. 15) and in the parallel passages have made, (as seen in some editions,) a grammatical blunder, putting "whom" for "who."——**14.** *Jeremias, or one of the prophets.* This has reference to the Jewish division of the Old Testament which called the 16 prophetical books, from Isaiah to Malachi inclusive, "the prophets." Hence Elias, although really a prophet, is mentioned as distinct from the prophets.——**16.** *Christ.* See on chap. i. 16.——**17.** *Bar-jona*, i. e., son of Jonas. (See John xxi. 15.) *Flesh and blood*, i. e., man in the flesh. Compare 1 Cor. xv. 50, Gal. i. 16, and Eph. vi. 12.——**18.** *Thou art Peter, and upon this rock.* The emphasis is lost in the English. The words Peter and rock are the same in root and only differ in gender. To show this, let us read thus: "Thou art Petros and upon this petra." Peter is evidently the petra or rock on which Christ would build his Church. Peter's sermon on the day of Pentecost fulfilled this prophecy. In that was the foundation of the distinctive Christian Church. "Petros" itself means "a stone."——**19.** *The keys of the kingdom of heaven*, i. e., that which unlocks and opens the visible and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

21 ¶ From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

24 ¶ Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me.

25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

27 For the Son of man shall come in the glory of his Father with his angels; and then he shall

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Church. Peter's sermon (as before said) did this. I believe that this is meant by "the keys." Peter, because of his noble confession, is promised the honour of first starting the visible Christian organization. *Whatsoever thou shalt bind, &c.* In chap. xviii. 18, this promise is made general to all the disciples; so that it cannot refer to any purely ministerial authority. I prefer (on comparing John xx. 22, 23) to refer it to a miraculous power and privilege, like the gift of tongues and the gift of working wonders, bestowed on the whole Church for a season in its infancy. God made the early Church infallible in its decisions regarding its individual members. Peter had it individually and the Church collectively.——**20.** The people had had proof enough of Jesus being the Christ. This prohibition was only to last till Christ's resurrection, which was probably only six months off. (Compare chap. xvii. 9.)——**21.** *Elders, chief priests and scribes.* The "elders" were the officers generally and men of distinction who sat in the sanhedrim; the "chief priests" included the high-priest and the heads of the twenty-four courses (or divisions) of the priesthood; the scribes were the recognized doctors of the law.——**23.** *Satan.* Our Lord probably uses this word in its literal sense of "adversary," yet with allusion to the great adversary. So in 2 Samuel xix. 22, David calls the sons of Zeruiah "Satans" (Eng. adversaries).——**24.** *Cross.* See chap. x. 38.——**26.** *Soul.* This word twice rendered "soul," should be rendered "life," although it often means "soul." It is the same word as that rendered "life" in the previous verse. Our Lord says virtually this: "Does Peter dread my dying? Not only must I die, but my disciples must be ready to give up everything in the world for me. They must be ready to give up even their life, which is the dearest thing to a man naturally, 'for what is a man profited if he shall gain the whole world, and lose his life? or what shall a man give in exchange for his life?' yet even this life, so precious as it is, my disciples must be willing to give up, for their reward will be given them when the Son of man shall come in the glory of the Father." The usual rendering of the verse, though reward every man according to his works.

28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

CHAPTER XVII.

AND after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart,

2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

3 And, behold, there appeared unto them Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

6 And when the disciples heard *it*, they fell on their face, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

10 And his disciples asked him, saying, Why then say the scribes that Elias must first come?

11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

14 ¶ And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying,

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conveying an undoubted truth, is an erroneous exegesis.——**28.** *Son of man coming in his kingdom.* This probably refers to the establishment of the Christian Church, and perhaps the final downfall of the Jewish Church in the temple's destruction. The preceding verse may refer to the same, but I would prefer regarding it as pointing to the final judgment, mention of that suggesting a mention of the earlier coming of the Son of man in his visible Church or kingdom.

XVII.—**1.** *After six days.* From the last-mentioned discourse. Our Saviour was probably in northern Galilee or in Trachonitis near Cesarea Philippi, and *not* near Mt. Tabor. *Bringeth them up.* Luke says, "went up to pray" (Luke ix. 28).——**2.** *Was transfigured*, i. e., was changed in appearance.——**3.** *Talking with him.* Luke gives us the subject of the conversation.——**4.** Peter says this as he sees Moses and Elias departing, and says it confusedly (Luke ix. 33). *Tabernacles*, i. e., tents.——**9.** See on chap. xvi. 20.——**10.** *Elias.* See chap. xi. 14.——**11.** *Restore all things* to the simplicity which the traditions of the elders had overthrown.——

15 Lord, have mercy on my son; for he is lunatic, and sore vexed: for ofttimes he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you.

21 Howbeit this kind goeth not out but by prayer and fasting.

22 ¶ And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:

23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

24 ¶ And when they were come to Capernaum, they that received tribute *money* came to Peter, and said, Doth not your master pay tribute?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

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14. *When they were come to the multitude.* This was on the next day (Luke ix. 37).——**15.** *Lunatic.* By comparing ver. 18 and the parallel passages, we see that this case was not one of *mere* lunacy, but also of demoniacal possession. Mark gives a very detailed account of this miracle (Mark ix). The child was an only one (Luke ix. 38).——**20.** *As a grain of mustard seed.* A proverbial expression for a very small quantity. ——**21.** *This kind* of beings. *By prayer and fasting.* Effect for cause, meaning "by that glowing, earnest faith which diligently uses the means of grace."——**24.** *They that received tribute money.* Literally, "they that receive the didrachmas." The didrachma (or double drachma) was equal to 35 cents, and here denotes the half-shekel, the regular poll-tax (Exod. xxx. 13 and xxxviii. 26). The tribute, then, here spoken of is not the tax to the Roman government, but the tax to the temple-service, and from the 27th verse, we may suppose its payment was not obligatory.——**26.** *Then are the children free.* Referring to himself as the Son of God, for whom this tribute was levied.——**27.** *A piece of money.* Literally "a stater." The "stater" was a piece worth two didrachmas. (See above, note on ver. 24.)

CHAPTER XVIII.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name receiveth me.

6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

7 ¶ Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

11 For the Son of man is come to save that which was lost.

12 How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

15 ¶ Moreover if thy brother shall trespass against thee, go and

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XVIII.—**1.** *Saying.* First to themselves and then probably to Jesus on his inquiring the subject of their dispute. (Luke ix. 46, 47, and Mark ix. 33.)——**3.** *The kingdom of heaven*, i. e., the true spiritual Church.——**5, 6.** *Little child . . . Little ones.* Hebrew epithets for disciples. Compare chap. x. 42.——**8.** See on chap. v. 29.——**9.** *Hell fire.* See on v. 22.——**10.** *These little ones.* As in ver. 6 above. *Their angels*, i. e., their ministering or guardian angels. (Heb. i. 14.) Christ's people (his "little ones") have angels ever ministering for them.——**11.** The connection seems to be, "Ye must become like little children. Although my disciples were lost before, as their conversion implies, yet remember I came to save the lost, and I love them as saved for ever. Do not therefore despise them, because they were once wicked."——**13.** *More of that sheep than of the ninety and nine.* This parabolic allusion is only intended to illustrate Christ's joy over the penitent, and not his comparative neglect of the already good. A parable which is intended to illustrate one truth often is tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.

18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.

19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 ¶ Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow

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inapposite regarding another and must not be pressed in that direction.——**17.** *As a heathen man and a publican*, i. e., without the intimate communion that the mutual love of Christ justifies in two souls.——**18.** See on chap. xvi. 19.——**19.** I cannot avoid believing that this refers only to the early Church. It is a more extensive Promise than that of the preceding verse. *That* referred only to binding and loosing, which seems to mean the retaining and remitting of sin (John xx. 23). But *this* refers to "*anything*." The Church as a collective body could bind and loose, but any two members could obtain anything for themselves. The word "ask" means "ask for one's self." This therefore refers to personal blessings and would not include binding and loosing. A strong reason for believing that this refers to the miraculous gifts of the early Church, is in the fact that all other things can be had by *individual* Christians at all times, simply on the condition of faith. See Mat. vii. 7, 8, and xxi. 22; Mark xi. 23, 24. As *two* are necessary here to agree touching the matter, it must be a matter beyond those which single Christians may obtain by the faithful asking. What else can it be but miraculous gifts, such as were universal in the early Church? I make these suggestions with diffidence in relation to a very difficult text.——**20.** *Are gathered together* for this purpose *in my name*, *there am I in the midst of them* to grant these miraculous gifts. See above.——**22.** *Until seventy times seven.* A definite for an indefinite number.——**24.** *Ten thousand talents.* About servants, which owed him a hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

29 And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

CHAPTER XIX.

AND it came to pass, *that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea beyond Jordan;

2 And great multitudes followed him; and he healed them there.

3 ¶ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a

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$10,000,000. An indefinitely high amount is probably intended.——28. *A hundred pence.* About $15.

XIX.—1. *Departed from Galilee.* Probably for the last time. *Came into the coasts of Judea beyond Jordan.* This account and that of Mark (chap. x. 1) is so explicit, that we are constrained to consider Jesus as approaching Judea, on his journey from Galilee, through Perea. Some of the harmonists think he came through Samaria and, after the feast of Tabernacles, went to Perea. John x. 40 is evidence that he did thus go to Perea after the feast. But this passage is too clear to allow us to suppose that he made the journey southward through Samaria. The two passages which are relied upon to support this view are Luke ix. 51–56 and Luke xvii. 11–19. The first I think is presumptive proof that our Saviour did *not* go through Samaria, but that he intended so to go, and was deterred by the conduct of the Samaritans. The second I would have no hesitation in referring to a prior visit to Jerusalem, as Luke is acknowledged to pay very little regard often to chronological order. The phrase "beyond Jordan" we see by the passage in Mark (chap. x. 1) means "by the farther side of Jordan." So this whole clause is, "Jesus came into the country of Judea by way of the trans-Jordanic region." All that is recorded as far as chap. xx. 17, I would consider as occurring on Christ's journey from Galilee to Jerusalem, after he had entered Judea, by way of Perea. After that verse, I would refer the occurrence to his going up to Jerusalem from a temporary residence in Perea at a later period. So in Mark the division is at chap. x. 32. Between the two parts I would put the events at the feast of Tabernacles, the raising of Lazarus, &c., recorded by John, chaps. vii. viii. ix. x. xi. The account of the raising of Lazarus, and any mention of his family as connected with Bethany, are omitted by Matthew, Mark, and Luke, probably to avoid bringing persecution upon the family, who might be still living when they wrote. When John wrote, they may have all been dead, or the political state of the Jews had so altered, that there was no danger to be man to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read, that he which made *them* at the beginning made them male and female,

5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

9 And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

10 ¶ His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry.

11 But he said unto them, All *men* cannot receive this saying, save *they* to whom it is given.

12 For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

13 ¶ Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

15 And he laid *his* hands on them, and departed thence.

16 ¶ And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

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apprehended.——**3.** *Tempting him*, i. e., "trying him."——**5.** *And said.* That is, "God who made them said (through Adam)." Gen. ii. 24.——**7.** *Why did Moses then command*, &c. Deut. xxiv. 1.——**8.** *The beginning* of the creation (Mark x. 6).——**9.** This is an authoritative alteration of the Mosaic law, and therefore a direct assumption of divinity by Christ, for none but Deity could alter the laws of Deity, and the Mosaic law was such.——**10.** *Be so*, i. e., that he can only divorce for fornication.——**11, 12.** I venture to explain this reply of our Saviour differently from the commentators whom I have consulted. The disciples had virtually said, "If you make such a law, you destroy matrimony, for it will be a burden no one will assume." Our Saviour replies: "Nevertheless, whatever your deductions be from it, it *is* my law, addressed to all but eunuchs." As if he said: "You doubt my sincerity in proclaiming this, and you look for some exception. I *do* make an exception, but it is only in relation to those who by the nature of the case cannot receive such a command as applicable to them. Every one else must receive it."——**15.** *And he laid his hands on them.* Mark adds that he took them up in his arms. (Mark x. 16.) *Departed thence.* From some place between the Jordan and Jerusalem.——**16.** *One came.* In

17 And he said unto him, Why callest thou me good? *there is* none good but one, *that is*, God: but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 Honour thy father and *thy* mother; and, Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 ¶ Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible.

27 ¶ Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life.

30 But many *that are* first shall be last; and the last *shall be* first.

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ver. 20 he is called a "young man" and in Luke xviii. 18 "a ruler." St. Mark's account, however, here, as in so many instances, is the fullest. *Good Master.* Rather, "good Teacher."——**17.** *There is none good but one, that is, God.* And as you do not consider me as God, but only as a Teacher, why call me good? He reckoned goodness too cheap. Jesus showed him it required a new heart. *Life*, i. e., eternal life (ver. 16).——**21.** This command tried his faith in God. The other commandments he might keep outwardly without faith, but this was too much.——**23.** *Hardly*, i. e., "with difficulty."——**28.** *In the regeneration.* "Ye which have followed me" *with the new heart.* See ver. 17, and compare John iii. 3 and Titus iii. 5. *When the Son of man shall sit in the throne of his glory.* A day still future—the day referred to in chap. xxv. 31. *Ye*, i. e., ye as a body of twelve, but not each member of that body as now constituted, for Paul was to take the place of Judas. Compare Rev. xxi. 14. *Twelve tribes of Israel.* Perhaps a figurative name for the whole Church.——**29.** *Shall receive a hundredfold* in this life (Mark x. 30). This refers to the spiritual comfort and

CHAPTER XX.

FOR the kingdom of heaven is like unto a man *that is* a householder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the marketplace,

4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

9 And when they came that *were hired* about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received *it*, they murmured against the goodman of the house,

12 Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14 Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee.

15 Is it not lawful for me to do what I will with mine own?

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joy of the believer.——**30.** *But many.* Rather, "and many." *And the last shall be first.* Rather, "and many that are last shall be first." The "many" belongs to both clauses.

XX.—**1.** *For.* This word shows the connection of this parable with the last verse of chap. xix. The parable illustrates the truth contained in that verse. (See ver. 16.)——**2.** *A penny a day.* A penny (denarius) was worth 15 cents. This is fair wages in some parts of the Levant at the present day.——**3.** *Third hour*, i. e., nine o'clock in the morning.——**5.** *Sixth and ninth hour*, i. e., noon and three o'clock in the afternoon.——**6.** *Eleventh hour*, i. e., five o'clock in the afternoon.——**10.** *Every man a penny.* Trench well remarks that the penny, though objectively the same, subjectively is very different to the different recipients. God's presence in the heart of the believer is his reward, and that is given to each; but the degree of the believer's faith graduates the joy arising from this Divine presence. The parable serves to show that external differences are nothing to God. He offers his Spirit to all alike.——**11.** *They murmured.* After receiving God's Spirit, anything like murmuring must be from the remnant of sinfulness. The parable may refer to the reward of heaven. If so, many parts of it must not be pressed. In a parable we must fix our attention on the leading ideas.——**15.** *Is thine*

Is thine eye evil, because I am good?

16 So the last shall be first, and the first last: for many be called, but few chosen.

17 ¶ And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death.

19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him:* and the third day he shall rise again.

20 ¶ Then came to him the mother of Zebedee's children with her sons, worshipping *him*, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.

24 And when the ten heard *it*, they were moved with indignation against the two brethren.

25 But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;

27 And whosoever will be chief among you, let him be your servant:

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

29 And as they departed from

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eye evil, i. e., "Dost thou look upon me with a complaining eye?"——**16.** *For many be called, but few chosen.* That is, many are offered the Holy Spirit, but few receive Him as they should, and thus become distinguished in their graces. The invited are all men, but the elect are few.——**17.** See on chap. xix. 1.——**18.** Compare chap. xvi. 21 and chap. xvii. 22. From Mark x. 32, we find that the disciples were amazed at his venturing again to Jerusalem, and were fearful of the consequences.——**19.** We see by Luke xviii. 34, that the disciples could not understand this prophecy (although they had forebodings), their minds being so fully possessed of the idea of a temporal kingdom.——**20.** *The mother of Zebedee's children.* Zebedee may, perhaps, have been dead. The mother (we may gather from comparing this with Mark's account) was incited to make this request by her sons. *With her sons*, James and John.——**22.** These are Oriental figures for likeness of fortune.——**23.** *But it shall be given to them for whom.* Rather, "except to those for whom."——**25.** *But Jesus.* Rather "and Jesus."——**26.** *Minister*, i. e., servant.——**29.** *Jericho*, destroyed by Joshua, rebuilt by Hiel the Bethelite, where Elisha healed the fountain, was situated

Jericho, a great multitude followed him.

30 ¶ And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* Son of David.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* Son of David.

32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33 They say unto him, Lord, that our eyes may be opened.

34 So Jesus had compassion *on them*, and touched their eyes: and immediately their eyes received sight, and they followed him.

CHAPTER XXI.

AND when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.

3 And if any *man* say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6 And the disciples went, and did as Jesus commanded them,

7 And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed *them* in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of Da-

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in the Jordan valley, under the western mountains, in the midst of a rare fertility. It was about 20 miles east-northeast of Jerusalem, and a few miles north of the Dead Sea.——**30.** *Two blind men.* One, perhaps, a well-known man, was Bartimeus (Mark x. 46). Probably Jesus saw them sitting by the way-side both when he entered and when he left Jericho by the same route. Luke (if that view is correct) anticipates the miracle very naturally. Comp. Luke xviii. 35 and xix. 1. *Son of David.* See on chap. ix. 27.

XXI.—**1.** *Bethphage.* In Mark and Luke, Bethany is coupled with Bethphage. This arrival at Bethphage took place the next morning after the arrival at Bethany (see John xii. 1, 12). It must have been close to Bethany, on the eastern slope of the Mount of Olives, about two miles from Jerusalem. *The mount of Olives* is the beautiful hill lying east of Jerusalem and very near to its walls, from which it is separated by the valley of Jehoshaphat and the brook Kedron. It rises a few hundred feet above the Kedron and overlooks the city.——**2.** *Village over against you,* i. e., Bethphage.——**5.** See Zech. ix. 9.——**7.** *The ass and the colt.* From Mark and Luke we see that Jesus rode upon the colt. *Thereon,* i. e., on the clothes. In the Greek, the word is plural.——**8.** *A very great multitude.* Rather, "the most of the crowd." (See John xii. 12.)——**9.** *Hosanna.* The Greek form of the Hebrew "Hoshiahna" (Save now) taken as is the other cry vid: Blessed *is* he that cometh in the name of the Lord; Hosanna in the highest.

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

12 ¶ And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves,

13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple; and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

17 ¶ And he left them, and went out of the city into Bethany; and he lodged there.

18 Now in the morning, as he returned into the city, he hungered.

19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

20 And when the disciples saw *it*, they marvelled, saying, How soon is the fig tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

23 ¶ And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

24 And Jesus answered and said unto them, I also will ask

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from Psalm cxviii. (See Psalm cxviii. 25, 26.) *To the son of David*, i. e., "we cry it to the son of David." *In the highest*, i. e., "in heaven" (see Luke xix. 38). Let the shout to the son of David be heard in heaven.——**12.** The casting out the sellers and buyers occurred (we see from Mark xi. 11–15) not immediately upon Christ's entrance into Jerusalem, but upon the next day, after he had gone out and spent the night at Bethany. The money-changers stationed themselves (it is thought) in the temple precincts in order to exchange the country people's coin for current money, when they desired to purchase victims for sacrifice. The other traders had the victims for sale, and, perhaps, refreshments also.——**13.** See Isaiah lvi. 7. The phrase "den of thieves" is probably an allusion to Jer. vii. 11.——**16.** See Psalm viii. 2.——**19.** *Presently*, i. e., "soon," the same word as in the 20th verse.——**20.** *And when the disciples* you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people; for all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

28 ¶ But what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.

29 He answered and said, I will not; but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I *go*, sir; and went not.

31 Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

32 For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

33 ¶ Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first: and they did unto them likewise.

37 But last of all he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast *him* out of the vineyard, and slew *him*.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the

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saw it. On the next morning (Mark xi. 20).——33. *A tower* for the watchman. The parable refers to the rejection of Christ by the Pharisees (see ver. 45).——42. See Psalm cxviii. 22.——43. *Kingdom of God.* Matthew uses this head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

CHAPTER XXII.

AND Jesus answered and spake unto them again by parables, and said,

2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,

3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage.

5 But they made light of *it*, and went their ways, one to his farm, another to his merchandise:

6 And the remnant took his servants, and entreated *them* spitefully, and slew *them*.

7 But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

11 ¶ And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

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phrase only four times, but uses "kingdom of heaven" over twenty times. The other evangelists prefer this phrase. The words are used at times for the Church in its imperfect worldly appearance and at times for the Church in its true spiritual character. See on chap. iii. 2.

XXII.—**1.** *Answered* the Pharisees, who were constantly plying him with questions (see chaps. xxi. 23 and xxii. 15).——**2.** *The kingdom of heaven is like unto a certain king.* A loose Oriental way of saying, "The administration of the kingdom of heaven is illustrated in the following parable: A king, &c."——**7.** *Armies.* Rather "troops." The same word is used in Acts xxiii. 27, and similarly translated, where the context plainly shows that no *army* is referred to.——**9.** *Highways.* Rather "public squares."——**10.** *Highways.* A different word from that in the preceding

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth.

14 For many are called, but few *are* chosen.

15 ¶ Then went the Pharisees, and took counsel how they might entangle him in *his* talk.

16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man:* for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, *ye* hypocrites?

19 Shew me the tribute money. And they brought unto him a penny.

20 And he saith unto them, Whose *is* this image and superscription?

21 They say unto him, Cesar's. Then saith he unto them, Render therefore unto Cesar the things which are Cesar's; and unto God the things that are God's.

22 When they had heard *these words*, they marvelled, and left him, and went their way.

23 ¶ The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection, whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not

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verse.——**13.** Compare chap. viii. 12, 13.——**16.** *Herodians*, i. e., partisans of the Herodian family. As they are coupled with the Pharisees in the three passages where they are introduced, I should differ from Bloomfield and others, who consider them as advocates of the Roman rule, and rather count them as desirous of seeing a member of the Herodian family in the government of Judea in place of Pilate, the Roman procurator. I should consider them as forming a half-way party between the ultra-Jewish and the ultra-Roman parties. In Luke xx. 20 we see the character of these hypocrites more fully expressed.——**16.** *Master.* Rather "teacher." *Regardest not the person of men.* A Hebraism, literally "lookest not at the countenance of men," i. e., "judgest not by the exterior."——**19.** *Penny.* See on chap. xx. 2.——**23.** *Sadducees.* See on chap. iii. 7.——**24.** Deut. xxv. 5.——**28.** *Resurrection.* This word seems to be here used in the more general sense of "future life" after the re-

read that which was spoken unto you by God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard *this*, they were astonished at his doctrine.

34 ¶ But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them, *which was* a lawyer, asked *him a question*, tempting him, and saying,

36 Master, which *is* the great commandment in the law?

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second *is* like unto it, Thou shalt love thy neighbour as thyself.

40 On these two commandments hang all the law and the prophets.

41 ¶ While the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ? whose son is he? They say unto him, *The son* of David.

43 He saith unto them, How then doth David in spirit call him Lord, saying,

44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word, neither durst any *man* from that day forth ask him any more *questions*.

CHAPTER XXIII.

THEN spake Jesus to the multitude, and to his disciples,

2 Saying, The scribes and the Pharisees sit in Moses' seat:

3 All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.

4 For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.

5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

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surrection.——**32.** Exod. iii. 6.——**36.** *The great commandment.* This was a favourite subject of dispute to the Jewish doctors, who selected some one of the ceremonial laws as the great commandment. Christ points them to the higher spiritual law.——**37.** Deut. vi. 4, 5.——**39.** Lev. xix. 18.——**40.** From Mark xii. 32, 33, 34, we see that this lawyer was deeply affected by the reply of our Saviour.——**42.** *Of Christ.* Rather "of the Christ," i. e., "of the Messiah ye are expecting." *The son of David.* Again they only look at the earthly side. Christ points them to the divine side. (See above on ver. 36.)——**44.** Psalm cx. 1.——**46.** *Ask him any more questions.* By way of entangling him.

XXIII.—**2.** *Sit in Moses' seat*, i. e., are successors of Moses as teachers of religion.——**3.** *All therefore whatsoever*

6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren.

9 And call no *man* your father upon the earth: for one is your Father, which is in heaven.

10 Neither be ye called masters: for one is your Master, *even* Christ.

11 But he that is greatest among you shall be your servant.

12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

13 ¶ But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves.

16 Woe unto you, *ye* blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

17 *Ye* fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

18 And, whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

19 *Ye* fools and blind: for

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they bid you observe in accordance with the Mosaic law. The "therefore" justifies this restriction.——**5.** *Phylacteries.* These consisted of four scrips or rolls of parchment, inscribed with four paragraphs of the law, taken from Ex. xiii. 1–10, Ex. xiii. 11–16, Deut. vi. 4–9, Deut. xi. 13–21, all inclusive, which the Pharisees, from a literal interpretation of Deut. vi. 8, tied to the front of their caps and on their arms, and also inscribed on their door-posts. They were regarded as amulets or charms, whence some suppose the name (from a Greek word meaning "to keep") was given them. (Horne's Introduction.) *The borders of their garments.* The tsitsith or fringe of Num. xv. 38, 39. The emphasis in this verse is upon the words "make broad" and "enlarge." The Pharisees were not wrong in adopting these customs, but in magnifying their details in order "to be seen of men."——**6.** *Uppermost rooms.* Rather "the chief place." See on Mark xii. 39.——**7.** *Rabbi.* Hebrew for "my master," or "my instructor."——**10.** *Masters.* This word (in Greek "cathegetae") probably refers to some other Syriac word than Rabbi, but akin to it, with which the doctors of the law were wont to be addressed.——**14.** *And for a pretence make long prayer.* This clause should be more closely connected with the former clause in this and Mark's gospel. In Luke we can only infer the close connection. It is thus: "Even when ye are making a great show of prayer."——**15.** *Compass,* i. e., "go about."——**16.** *He is a debtor,* i. e., bound to perform his oath.——**18.** *Guilty.* The same word translated "debtor" in the 16th verse.——**19.**

whether *is* greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 *Ye* blind guides, which strain at a gnat, and swallow a camel.

25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

Whether. As in ver. 17, the old English for "which of the two."——**23.** *Mint and anise and cummin.* Insignificant herbs. Luke (xi. 42) has "mint and *rue* and all manner of herbs." The "anise" should be "dill."——**24.** *Strain at.* Rather "strain *out*." This reading arose from a typographical blunder. The phrase refers to the use of a strainer. ——**29, 30, 31, 32.** After a careful comparison of this and the parallel passage in Luke xi. 47, I am not satisfied with the explanations usually given. Luke evidently makes a connection between building the tombs and approving their fathers' crimes. The former was proof of the latter. The stubborn word "for" in that passage cannot lead to any other conclusion. The difficulty in this passage in Matthew is in the "wherefore." If it refer to their declaration "we would not have been partakers with them," it seems to found a charge on what might be a very humble and proper confession, which is exceedingly repugnant to our feelings. I suggest the following, founded on a conjecture that there was a proverb among the Jews asserting complicity in crime, like "One kills him and another digs his grave." "Wo unto you, because ye build the tombs of the prophets and garnish the sepulchres of the righteous, and yet say: 'If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets,' wherefore ye be witnesses against yourselves (by preparing the grave where your fathers committed the murder) that ye are the true children of them which killed the proph-

33 *Ye* serpents, *ye* generation of vipers, how can ye escape the damnation of hell?

34 ¶ Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

CHAPTER XXIV.

AND Jesus went out, and departed from the temple: and his disciples came to *him* for to shew him the buildings of the temple.

2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

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ets, and ye fill up the measure of your fathers." In no other way can I reconcile Matthew and Luke, or give point to the words of Matthew.——**34.** *Wherefore, behold.* If you doubt my charge against you.——**35.** *That upon you may come all the righteous blood*, i. e., that the nation's punishment for all the righteous blood may fall upon the nation in your day. *Zacharias, son of Barachias.* Perhaps the writer of the prophecy, although his death is not mentioned in the Old Testament. There was a Zechariah, son of Jeberechiah, in the time of Ahaz (Isaiah viii. 2), and a prophet Zechariah in the time of Uzziah (2 Chron. xxvi. 5), and a prophet Zechariah, son of Jehoiada, in the time of Joash (2 Chron. xxiv. 20). As this last was slain before the temple, it is generally supposed that he is here referred to, the name Barachias being conjectured to be another name of Jehoiada. As Barachias means "blessed by God" and Jehoiada means "favoured by God," this supposition is made more likely. Although the Jews were no more guilty of Abel's blood than the rest of mankind, yet their treatment of God's prophets made them practical approvers of the crime of Cain.——**36.** *Upon this generation.* In the fearful scenes of the last Jewish rebellion.——**38.** *Your house*, i. e., your home—the Jewish nation. The "your" is plural and refers to the people.——**39.** *Till ye shall say.* At the end of the world. This probably refers to the final conversion of the Jews.

XXIV.—**1.** *The buildings.* Mark has "What manner of stones, &c." (Mark xiii. 1). Some of the stones of the wall which surrounded the temple courts are still seen, and are of great size. One is 31 feet long and over 6 feet broad.——**2.** *There shall not be left here one stone upon another.* This may be considered as an Oriental hyperbole for utter destruction (as some think), but I prefer to consider it as a literal prophecy referring to the temple proper and not to its exterior court-wall. Of the temple not a stone was left on an-

3 ¶ And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?

4 And Jesus answered and said unto them, Take heed that no man deceive you.

5 For many shall come in my name, saying, I am Christ; and shall deceive many.

6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

8 All these *are* the beginning of sorrows.

9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

15 When ye therefore shall see the abomination of desolation, spo-

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other.——**3.** *The disciples.* Mark specifies Peter, James, John, and Andrew. The disciples, we see by this verse, had a mixed notion of the destruction of Jerusalem, Christ's second coming, and the end of the world. Our Lord does not see fit to correct their error, but foretells the circumstances to which he referred when speaking of the temple's ruin. From the 34th verse (Mark xiii. 30 and Luke xxi. 32) it is very clear that *all* this prophecy refers to the scenes of the Jewish rebellion.——**5.** *Saying, I am Christ.* Like Simon Magus (Acts viii. 9, 10).——**6.** *The end* of the temple, city, and nation.——**7.** *Nation shall rise against nation, &c.* The best commentary on the details of this prophecy is found in Josephus' History of the Jewish War. Tacitus, the Roman historian, also gives a vivid picture of the fearful scenes occurring in the reigns of Nero, Galba, Otho, and Vitellius, all of which preceded the destruction of Jerusalem.——**9.** *Shall kill you.* James, one of the four to whom Jesus was saying these words, was one of those early slain. Peter, another auditor, was slain at a later period. *Shall be hated of all nations for my name's sake.* In Nero's reign the name of Christian was a name hated and derided. His cruel treatment of them corroborates the statements of the historians regarding their reputation.——**11.** *False prophets.* Like Theudas and Barchochebas, mentioned by Josephus.——**13.** This verse can only have a spiritual meaning. So the parallel passage in Luke xxi. 18 must refer to God's protection of their mental peace and happiness, for he expressly declares that some of them shall die (Luke xxi. 16).——**14.** *In all the world.* This was probably fulfilled *to the letter*, as Rome had a multitude of Christians a dozen years before the destruction of Jerusalem, whence the knowledge of Christianity would readily and rapidly flow, even by natural process, to all parts of the world.——**15.** *The abomination of desolation*, or desolating abomination, i. e., the Roken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand),

16 Then let them which be in Judea flee into the mountains:

17 Let him which is on the housetop not come down to take any thing out of his house:

18 Neither let him which is in the field return back to take his clothes.

19 And woe unto them that are with child, and to them that give suck in those days!

20 But pray ye that your flight be not in the winter, neither on the sabbath day:

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

23 Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not.

24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not.

27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

28 For wheresoever the carcass is, there will the eagles be gathered together.

29 ¶ Immediately after the tribulation of those days shall the sun be darkened, and the moon

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man army. *By Daniel the prophet.* See Dan. ix. 27 and xii. 11. *In the holy place.* Rather, "on holy ground." Luke says (chap. xxi. 20), "When ye shall see Jerusalem compassed with armies." The neighbourhood of Jerusalem is, therefore, referred to. *Whoso readeth, let him understand*, i. e., whoso readeth Daniel's prophecy. Reference is probably had to the expressions in regard to understanding the prophecy in Dan. ix. 22, 23, 25.——**16.** *Flee into the mountains.* The Christians, obeying this command, fled from Jerusalem when the Roman armies approached, and took safe refuge at Pella, across Jordan, among the mountains of Gilead. (See Eusebius.)——**17.** The street is often accessible from the top of an Oriental house without passing through the house.——**20.** *Neither on the sabbath day.* When the gates of cities were shut, and thus the road would be obstructed.——**21.** The history of the Jewish war seems to demand a literal interpretation for these words. I would refer the kindred expressions of Dan. xii. 1 and Joel ii. 2, to the same event.——**22.** *No flesh.* Of the Jewish race and nation.——**25.** *Before.* Rather, "beforehand."——**27.** *The coming of the Son of man* must refer to the germination and growth of the Christian church. The language is evidently here highly figurative.——**28.** Instead of interpreting this verse of the Roman eagles and the carcass of the Judæan nation, I suggest a closer connection with the context; thus, "for wheresoever the carcass (a superstitious, unstable, stiff-necked and credulous people) is, there will the birds of prey (the false Christs and false prophets) be gathered together (to feed on them)."——**29.** Sun, moon, and stars are prophetic shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh:

33 So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors.

34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

35 Heaven and earth shall pass away, but my words shall not pass away.

36 ¶ But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.

37 But as the days of Noe *were*, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 Then shall two be in the field; the one shall be taken, and the other left.

41 Two *women shall be* grinding at the mill; the one shall be taken, and the other left.

42 ¶ Watch therefore; for ye know not what hour your Lord doth come.

43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

46 Blessed *is* that servant,

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emblems of governments, laws, and governors, as in Joel ii. 10, 31.——**30.** *Mourn.* At the name of Paganism, and the growth of Christianity. See on ver. 27.——**31.** *His angels*, i. e., preachers of the word. *With a great sound of a trumpet.* Rather, "with a trumpet of great sound," i. e., the Gospel. *From one end of heaven to the other.* Compare ver. 14.——**34.** Jerusalem was destroyed by Titus in the reign of his father Vespasian in the year 70 after Christ, 41 years after this prophecy was announced.——**36.** *No man.* Rather, "no one."——**37.** *The days of Noe.* Put for *the deluge*, the most conspicuous event of his days.——**42.** At this point, I take it, our Lord begins to generalize and speak of his coming at the affliction or death of any one, at the destruction of the Jewish polity and city, and at the end of the world, the same religious lessons being applicable to all.——**43.** *Goodman of the house.* Rather, "master of the whom his lord when he cometh shall find so doing.

47 Verily I say unto you, That he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin to smite *his* fellow servants, and to eat and drink with the drunken;

50 The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,

51 And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

CHAPTER XXV.

THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five *were* foolish.

3 They that *were* foolish took their lamps, and took no oil with them:

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

9 But the wise answered, saying, *Not so;* lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.

13 Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.

14 ¶ For *the kingdom of heaven is* as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods.

15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16 Then he that had received

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house." *Watch . . . watched.* These words are different in Greek.——**51.** *Cut him asunder*, from his office. Some refer this to the punishment of sawing the body in two, but this the following clause forbids. See on chap. viii. 13.

XXV.—**1.** *Then shall the kingdom of heaven be likened.* See chap. xxii. 2 and xx. 1. *Ten virgins.* Friends of the bride, waiting before the bride's house for the arrival of the bridegroom.——**4.** *In their vessels.* Separate oil-cans.——**5.** *Slumbered.* Rather "nodded."——**7.** *Trimmed.* Rather "prepared."——**8.** *Gone out.* Rather (as in the margin) "going out."——**10.** *The marriage*, i. e., the marriage-feast.——**13.** *The Son of man cometh.* See chap. xxiv. 42.——**15.** *Five talents* the five talents went and traded with the same, and made *them* other five talents.

17 And likewise he that *had received* two, he also gained other two.

18 But he that had received one went and digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21 His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed:

25 And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine.

26 His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed:

27 Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give *it* unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

31 ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

33 And he shall set the sheep

—*two*—*one*. About $5,000—$2,000—$1,000.——**21.** *Enter thou into the joy of thy Lord.* In Sohar, part 2, page 7 (Amst. edit.), is this: "He who shall be found steadfast in his faith shall enter into the light of his king's joy."——**29.** *Even that which he hath.* An Oriental hyperbole, explained in Luke viii. 18. Also see on Matt. xiii. 12.——**30.** See on chap. viii. 12.——**46.** *Eternal.* The same word translated "everlasting" in this same verse and in ver. 41.

on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35 For I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed *thee?* or thirsty, and gave *thee* drink?

38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee?*

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42 For I was a hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

CHAPTER XXVI.

AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 Ye know that after two days is *the feast of* the passover, and the Son of man is betrayed to be crucified.

3 Then assembled together the chief priests, and the scribes, and

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XXVI.—**2.** *The Passover* was appointed (Exod. xii.) as a memorial of the salvation of Israel when the first-born of Egypt were destroyed. It was one of the most prominent types of Christ, whose blood alone saves the spiritual Israel. This was the fourth Passover in the course of our Lord's ministry. The four are distinguished in John's gospel (as John especially dwells on the events at Jerusalem) thus:

First Passover,	John ii. 23.
Second Passover,	John v. 1. (Some doubt regarding this.)
Third Passover,	John vi. 4.
Fourth Passover,	John xiii. 1.

——**3.** *The palace of the high priest.* To which place the second night thereafter our Lord was first brought when arrested. (See vv. 57, 58.) *Caiaphas* (or Joseph) was high priest from A. D. 26 to A. D. 35. He was a Sadducee and son-the elders of the people, unto the palace of the high priest, who was called Caiaphas,

4 And consulted that they might take Jesus by subtilty, and kill *him*.

5 But they said, Not on the feast *day*, lest there be an uproar among the people.

6 ¶ Now when Jesus was in Bethany, in the house of Simon the leper,

7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.

8 But when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 For ye have the poor always with you; but me ye have not always.

12 For in that she hath poured this ointment on my body, she did *it* for my burial.

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

14 ¶ Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

17 ¶ Now the first *day* of the *feast of* unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

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in-law of Annas or Ananus, a previous, but deposed, high priest. He seems to have associated his father-in-law with him in the office. (See Luke iii. 2, John xviii. 13, 24, and Acts iv. 6.)——**5.** *Not on the feast day.* Rather, "not during the feast."——**6.** *Bethany* (now el-Azariyeh) is a village pleasantly situated on the eastern foot of the mount of Olives, nearly two miles east of Jerusalem. See on chap. xxi. 1. *Simon the leper.* He had probably been a leper and healed by Christ. From the parallel narrative of John (John xii. 4) we might conjecture that this Simon was the father of Judas Iscariot.——**7.** *A woman.* In John's account (John xii. 3) we find this woman to be Mary, sister of Lazarus. This narrative, as given by Matthew, Mark, and John, must not be confounded with that in Luke vii. 36–50. *An alabaster box of ointment.* This same phrase occurs in Herod. 3. 20. Although the word alabaster seems to mark the material of which the box was made, yet it is probable (from Pliny) that the term became significant only of weight. The "alabaster box" would hold about a pound. (Compare John xii. 3.) The ointment is called "nard" by Mark and John. It was a liquid oil.——**8.** *His disciples.* Judas made the remark (John xii. 4), but doubtless some of the others sympathized with him.——**15.** *Thirty pieces of silver.* (Zech. xi. 12.) Thirty shekels are intended, which is about $20.——**17.** *The first day of the feast of unleavened bread.* (See Ex. xii., Lev. xxiii., Num. xxviii. and Deut. xvi.) This feast began with the Passover-meal at the sunset of the fourteenth day of Nisan, and ended at the sunset of the twenty-first. The

18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

20 Now when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me.

24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

26 ¶ And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it;

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung a hymn, they went out into the mount of Olives.

31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad.

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whole of the fourteenth day was thus called the "first day of the feast."——**18.** *The Master.* Rather "teacher."——**19.** *They made ready the passover.* It has been a mooted question, whether Jesus partook of the Passover at this time, several passages in John's gospel appearing to assert that the Passover of that year was celebrated on the day in which Jesus died, and thus the day after the institution of the Lord's supper. Many, to reconcile the apparent discrepancy, suppose that the true day for the Passover was that which our Lord observed, but that the mass of the people by an error in calculation observed the next day. I much prefer the lucid exposition of Dr. Robinson (in the notes to his valuable "Harmony") wherein he shows that the words used by John are *not* antagonistic to the clear declaration of the other evangelists; that Jesus *did* keep the regular Passover, and hence there is no reason for the conjecture of two Passovers.——**23.** *He that dippeth his hand with me in the dish.* From comparison with John xiii. 26 we learn that Judas both dipped his hand in the dish with Christ's, and also received from him the dipped sop.——**28.** *This is my blood of the new testament.* Rather, "this is my blood, the blood of the new covenant," referring by contrast to the blood of the old covenant (Exod. xxiv. 8).——**29.** This verse seems to allude to the cessation of the joys of personal intercourse until the resurrection. The agonies of the great sacrifice now begin.——**30.** *Mount of Olives.* See on chap. xxi. 1.——**31.** *Shall be offended.* Shall stumble. *It is*

32 But after I am risen again, I will go before you into Galilee.

33 Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended.

34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

36 ¶ Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

39 And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou *wilt*.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

47 ¶ And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he; hold him fast.

49 And forthwith he came to Jesus, and said, Hail, Master; and kissed him.

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written. Zech. xiii. 7.——**34.** *Before the cock crow.* Mark (chap. xiv. 30) says "crow twice." There are two periods of cock-crowing, one about midnight and the other about day-break. Mark is more circumstantial, and refers to both—the other evangelists only refer to the latter. Not only the time of cock-crow is referred to, but the actual crowing of some particular cock, as the sequel shows. *Deny me.* In Luke xxii. 34 more fully, "deny that thou knowest me."——**36.** *Gethsemane* means "olive-press," and was some well-known spot near the western foot of the Mount of Olives, opposite the city.——**37.** *The two sons of Zebedee.* James and John.——**40.** *Asleep.* Luke the physician gives the reason, viz., "for

50 And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

51 And, behold, one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high priest, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

54 But how then shall the Scriptures be fulfilled, that thus it must be?

55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

57 ¶ And they that had laid hold on Jesus led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled.

58 But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

60 But found none: yea, though many false witnesses came, *yet* found they none. At the last came two false witnesses,

61 And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days.

62 And the high priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee?

63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65 Then the high priest rent his clothes, saying, He hath spoken blasphemy, what further need have we of witnesses? behold, now ye have heard his blasphemy.

66 What think ye? They

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sorrow." Luke xxii. 45.——**45.** *Sleep on now, and take your rest.* Rather, as a question, "do ye sleep now and rest?" ——**51.** *One of them*, viz., Simon Peter. (John xviii. 10.) The servant's name was Malchus, we learn from the same source. ——**53.** *Twelve legions.* Definite for indefinite.——**55.** *The multitudes.* We see from Luke xxii. 52 that the chief priests, captains, and elders were in the crowd.——**59.** *Council* of the Sanhedrim.——**60.** *None*, i. e., no false testimony strong enough to use.——**64.** *Nevertheless.* Although I am now so humbled. *On the right hand of power*, i. e., God's power. See Luke xxii. 69.——**66.** *Guilty of death.* Rather "worthy of death." The old Saxon meaning of answered and said, He is guilty of death.

67 Then did they spit in his face, and buffeted him; and others smote *him* with the palms of their hands,

68 Saying, Prophesy unto us, thou Christ, Who is he that smote thee?

69 ¶ Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before *them* all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto *him* they that stood by, and said to Peter, Surely thou also art *one* of them; for thy speech bewrayeth thee.

74 Then began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew.

75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

CHAPTER XXVII.

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:

2 And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.

3 ¶ Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that*.

5 And he cast down the pieces of silver in the temple, and de-

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"guilt" (i. e., debt) justifies the use of this word by the translators, although now it is obsolete in this sense.——**69.** *A damsel.* The three denials may be thus arranged from the four evangelists: (1) A maid-servant who kept the door asks Peter if he were not with Jesus. He denies. The cock crows at midnight. (2) The same maid-servant, another maid, and a man, speak of Peter. The former two declare he was with Jesus, and the latter puts the question to him. He denies with an oath. (3) The bystanders, and conspicuously a relative of Malchus, tell him his speech proves him a Galilean, and the relative of Malchus asks him if he did not see him in the garden at the time of the seizure. He denies with oaths and curses. The cock crows at day-break.——**73.** *Thy speech bewrayeth thee.* The dialect being Galilean; the disciples of Christ were chiefly Galileans.——**75.** *And Peter remembered.* Luke adds the affecting fact, "And the Lord turned and looked upon Peter."

XXVII.—**2.** *Pontius Pilate* was the fifth Roman procurator of Judea after the reign of Archelaus, Herod the great's son. He had been three years governor, when Christ was crucified, and remained in office seven years longer. His tyrannical administration caused such complaints against him, that he was deposed and banished, and it is also stated parted, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called, The field of blood, unto this day.

9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

10 And gave them for the potter's field, as the Lord appointed me.

11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

12 And when he was accused of the chief priests and elders, he answered nothing.

13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

15 Now at *that* feast the governor was wont to release unto the people a prisoner, whom they would.

16 And they had then a notable prisoner, called Barabbas.

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18 For he knew that for envy they had delivered him.

19 ¶ When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? *They* all say unto him, Let him be crucified.

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 ¶ When Pilate saw that he

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by Eusebius that he committed suicide.——**5.** *And went and hanged himself.* In Acts i. 18, it is stated that "he burst asunder in the midst, and all his bowels gushed out." He probably hung himself on the edge of a precipice, and cast himself off, thus causing a violent rupture.——**7.** *Bought with them the potter's field.* The same field which Judas had probably bargained for and had actually bought. (Acts i. 18.)——**9.** *Jeremy.* As the prophecy is in Zech. xi. 12, either this word Jeremy has crept into the text, or that portion of Zechariah's prophecy, so-called (as Bishop Kidder thinks), was written by Jeremiah.——**11.** *Thou sayest.* A decided affirmative.——**18.** *For.* This particle could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it*.

25 Then answered all the people, and said, His blood *be* on us, and on our children.

26 ¶ Then released he Barabbas unto them: and when he had scourged Jesus, he delivered *him* to be crucified.

27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band *of soldiers*.

28 And they stripped him, and put on him a scarlet robe.

29 ¶ And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*.

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33 And when they were come unto a place called Golgotha, that is to say, a place of a skull,

34 ¶ They gave him vinegar

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seems to point to some sentence like this implied: "Pilate was not desirous to slay Jesus."——**26.** *He had scourged Jesus.* This was an accustomed preliminary to capital punishment.——**27.** *Common hall.* The original has prætorium, which is translated in John xviii. 28, "hall of judgment" and "judgment-hall." In Phil. i. 13, the same word is translated "palace." It was the large court or hall of justice in the governor's palace. We learn from John that the trial of Christ (if we can call the tumultuary illegality by such a name) occurred in front of the palace, Pilate having come out to the Jews, on account of their religious scruples against entering the palace during the passover week. After the condemnation, the Roman soldiers carry Jesus into the large hall of the palace and mock him, according to the brutal manners and allowed license of the Roman soldiery. *The whole band of soldiers.* The last two words are not in the original, are unnecessary, and mar the sentence.——**31.** *They took the robe off from him.* Before this was done (we learn from John) Pilate went out and showed Jesus to the Jews before the prætorium, telling the Jews to crucify him, while he declared he could see no cause for his death. A remark of the Jews caused Pilate to lead Christ again within the prætorium and interrogate him. Again he brought him out, and having tried in vain to turn the minds of the people, he handed over Jesus to be crucified. Then occurs the action of this verse.——**32.** *Cyrene* was an old and very famous Greek colonial city, distinguished for its commerce and its intellectual eminence. It was situated on the coast of Africa, directly opposite Greece, and about 600 miles west of the Nile. *Him they compelled to bear his cross.* Our Saviour bore it the first part of the way, according to the Roman rule that the condemned should bear his own cross. Physical weakness may have prevented his carrying it the whole distance. (Compare John xix. 17).——**33.** *Golgotha.* A euphonic form of the Hebrew "Gulgoleth," which means "a skull." It is used in 2 Kings ix. 35. In Luke (xxiii. 33) our translators have translated the Greek "Cranion" into the Latin "Calvary," i. e., a to drink mingled with gall: and when he had tasted *thereof*, he would not drink.

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down they watched him there;

37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves crucified with him; one on the right hand, and another on the left.

39 ¶ And they that passed by reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking *him*, with the scribes and elders, said,

42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

44 The thieves also, which were crucified with him, cast the same in his teeth.

45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias.

48 And straightway one of

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skull."——**34.** *Vinegar mingled with gall.* Mark says, "wine mingled with myrrh." It was probably sour wine with myrrh. The sour wine was vinegar, and the word "gall" is used for anything bitter as myrrh. It was given to criminals before punishment to stupefy them, and was considered a pleasant drink, as we learn from Ælian, Pliny, and other ancient authors.——**35.** *They parted my garments.* That is, "they distributed my garments." Psalm xxii. 18. Comp. John xix. 23, 24.——**37.** On comparing the four evangelists, we see that the full writing was, "This is Jesus of Nazareth, the king of the Jews." Luke and John tell us it was written in Greek, Latin, and Hebrew.——**44.** *The thieves.* Rather, "the robbers." Both began, but one soon ceased and rebuked his comrade, overwhelmed by the conviction of Christ's divinity. See Luke xxiii. 39, 40, 41.——**45.** *Sixth hour . . . ninth hour*, i. e., noon and 3 P. M. *Darkness*, or gloom. *All the land* of Judæa. The phrase, however, need not be referred to more than the vicinity of Jerusalem.——**46.** *Eli, Eli, lama sabachthani.* Mark writes it, "Eloi, Eloi, lamma sabachthani." The latter is the full Syro-Chaldee form, and is probably exactly as our Lord spoke it. The Hebrew of Psalm xxii. 1 (from which this is evidently a quotation) is, "Eli, Eli lama azabtani."——**47.** *Calleth for Elias.* The Romans could not have said this, for they knew nothing about Elias. The Jews must have said it, and as Jesus had spoken in a loud voice, they must have known that he did not speak of Elias. They must, therefore, have said this in mockery.——**48.** *Put it on a* them ran, and took a sponge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 ¶ Jesus, when he had cried again with a loud voice, yielded up the ghost.

51 And, behold, the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

52 And the graves were opened; and many bodies of the saints which slept arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:

56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

57 When the even was come, there came a rich man of Arima-

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reed. The reed was a hyssop stalk (John xix. 29). The hyssop grows several feet in length, so that it could easily reach the mouth of our Lord from the hand of a man upon the ground, as it must be remembered that the person upon the cross was only elevated three feet from the earth. The hyssop was often mingled with wine to add to its flavour.——**49.** *Let be.* Better, in English idiom, "Come." They did not mean to stop the man who was offering the vinegar. Comp. Mark xv. 36.——**50.** *Cried again with a loud voice.* From Luke and John we learn his words, "It is finished! Father, into thy hands I commend my spirit." *The ghost.* Better, "his spirit."——**52, 53.** I would read these verses with a parenthesis, thus, "and the graves were opened (and many bodies of the saints which slept arose and came out of the graves after his resurrection, and went into the holy city and appeared unto many)." This would make the opening of the graves occur with the earthquake at Christ's death. The Evangelist is then led by mention of the graves to anticipate and state a fact connected with these graves which occurred a few days later. This explains the words "after his resurrection," and sustains 1 Cor. xv. 20, "Christ is become the first fruits of them that slept."——**54.** *Those things that were done*, i. e., the darkness, the voice of Jesus, the testimony of the thief, and the immediate consequences of the earthquake. Mark especially mentions the voice of Jesus. *The Son of God.* Rather, "a Son of God," i. e., a righteous man (Luke xxiii. 47). The centurion, being a Roman, probably knew nothing of the Messiah of the Jews.——**56.** *Magdalene*, i. e., of Magdala, a little town on the Sea of Galilee. *Mary, the mother of James and Joses.* She was the wife of Alpheus (Matt. x. 3, Acts i. 13). James and Joses, as well as a Simon and a Judas (the apostle Jude), were probably cousins of our Lord (Matt. xiii. 55). We may suppose that Alpheus (or Cleophas) was a brother of Mary, our Lord's mother, and hence the wife of Cleophas is called her sister in John xix. 25. This James is called "the less," or more correctly "the little," by Mark (xv. 40), to distinguish him from the other apostle James, the brother of John. He was probably a short man. *The mother of Zebedee's children*, called Salome (Mark xv. 40).——**57.** *Arimathea* was a city lying westward of Jerusalem, in the neighbourhood of the modern Ramleh.

thea, named Joseph, who also himself was Jesus' disciple:

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 ¶ Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65 Pilate said unto them, Ye have a watch: go your way, make *it* as sure as ye can.

66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

CHAPTER XXVIII.

In the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the

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Joseph was not only wealthy, but of high moral reputation and official dignity. (See Mark and Luke). He was probably a member of the Sanhedrim. Like Nicodemus, who held a similar rank, and who assisted Joseph in this work (John xix. 39), he was a secret disciple. (See John xix. 38, 39.)——**60.** *In his own new tomb.* This tomb was near the place of crucifixion (John xix. 41). As it was a hewn cavern, we might suppose that the cross was erected at the south of the city, where are so many caverns that have been used as tombs, on the sides of the valley of Hinnom. *Rolled.* Probably by means of mechanical helps. ——**61.** *The other Mary.* The mother of Joses (Mark xv. 47). See on ver. 56. ——**62.** *The next day that followed the day of the preparation.* That is, the sabbath of the passover week. The "day of the preparation" was the day before a sabbath or festival.——**64.** *Error.* Rather, "deceit." A word of the same root as that translated "deceiver" in the previous verse.——**65.** *Ye have a watch.* This must have been a body of Roman troops put under the orders of the Jewish Sanhedrim perhaps continually. For they report to the priests (chap. xxviii. 11), and yet they were responsible to the Roman governor (chap. xxviii. 14). They may have been regularly employed in guarding the entrances to the temple, Jewish faction urging the dominant party to use the aid of Gentiles in this way.

XXVIII.—**1.** *In the end of the sabbath.* Rather "after the sabbath." *The other Mary,* i. e., the mother of James, Joses, &c. (See Mark xvi. 1.) Salome, the mother of the other James, also went to the sepulchre. *To see the sepulchre,* and to anoint the body, if possible (Mark xvi. 1).——**2.** This verse with the two following must be considered parenthetical, referring to what had happened before the women arrived.

stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow:

4 And for fear of him the keepers did shake, and became as dead *men*.

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

9 ¶ And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

11 ¶ Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

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The angel. Rather "an angel." By the time the women had arrived, the watch had left to tell the priests (ver. 11).—The following narrative of events after the resurrection will, I think, satisfactorily harmonize the accounts of Matthew, Mark, Luke, John, and Paul (1 Cor. xv.): (1) Mary Magdalene, Mary (mother of James), Joanna, Salome, and other women came to the sepulchre about sunrise. [Before their arrival an angel had rolled away the stone and sat upon it, thus frightening the guard who fled, and had then entered the sepulchre.] Mary Magdalene, as soon as she sees the stone removed, runs back in distress and tells Peter and John. The other women, however, enter the sepulchre and see two angels, who tell them Christ is risen and bid them tell Peter and the other disciples that they should see Christ in Galilee. The women then hurriedly leave with amazement, awe, and joy commingled, to tell the disciples. Meanwhile Peter and John arrive and examine the sepulchre, and leave,' (2) When Mary Magdalene, having returned with or after Peter and John, looks into the sepulchre, sees the angels, and then on turning back sees Jesus, whom she at first thinks to be the gardener. She is the first to see the risen Saviour (Mark xvi. 9). (3) On the way to tell the disciples the other women meet Jesus, who repeats to them the order of the angels. (4) They then reach the disciples, who do not credit their story. Mary Magdalene also arrives and gives her account. (5) Jesus appears to Peter (Luke xxiv. 34, and 1 Cor. xv. 5) and then to the two disciples going to Emmaus, who hurry back and tell the eleven who are assembled in Jerusalem at a meal, and who are also informed by some of the Lord's appearing to Peter—but believe neither, when suddenly, (6) Jesus appears to them thus assembled and reproaches them for their unbelief. Thomas is absent, as well as Peter. (7) Again he appears to the eleven, when Thomas is present. (8) He appears to his disciples in Galilee (at the sea of Tiberias, then on a mountain, where probably five hundred were assembled, 1 Cor. xv. 6). (9) Then at Jerusalem (probably) to James. (10)

13 Saying, Say ye, His disciples came by night, and stole him *away* while we slept.

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

16 ¶ Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 ¶ Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.

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THE GOSPEL ACCORDING TO

SAINT MARK.

CHAPTER I.

THE beginning of the gospel of Jesus Christ, the Son of God;

2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

5 And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;

Lastly to all the apostles at his ascension near Bethany.——**14.** Death was the penalty for sleeping on guard.——**17** *Some doubted.* Some of the five hundred, probably, mentioned in 1 Cor. xv. 6.

I.—**1.** This is the title of the book. I would put a period at the end of the verse. *Gospel.* See on Matt. ix. 35.——**2.** *As it is written in the prophets.* Mal. iii. 1 and Isaiah xl. 3.——**4.** This verse is the apodosis of the sentence, of which verses 2 and 3 form the protasis, thus: "as it is written, &c., so John did baptize, &c." *Wilderness.* See on Matt. iii. 1. *Baptism of repentance.* So John's baptism is called in Acts xiii. 24 and xix. 4. It was a baptism administered upon confession of sin. Christ's baptism was administered upon declaration of faith in Him as the Son of God, the Messiah. *For the remission of sins.* The repentance, not the baptism, brought the remission of sins.——**5.** *All the*

7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

11 And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.

12 And immediately the Spirit driveth him into the wilderness.

13 And he was there in the wilderness forty days tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little further thence, he saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

23 And there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying, Let *us* alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine *is* this? for with authority com-

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land... were all baptized. The word "all" is here used (a usage common to all languages) for a large number. Comp. ver. 33. See on Matt. i. 6.——**7.** *Latchet*, i. e., string.——**9.** *Nazareth of Galilee.* Matt. iii. 13.——**10.** *He saw.*

mandeth he even the unclean spirits, and they do obey him.

28 And immediately his fame spread abroad throughout all the region round about Galilee.

29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever; and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Simon and they that were with him followed after him.

37 And when they had found him, they said unto him, All *men* seek for thee.

38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away;

44 And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

45 But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

Matt. iii. 16.——**29.** *They*, i. e., Jesus and his disciples. *With James and John.* This, I think, is not to be referred to the word "entered," for James and John are included in the pronoun "they." I would consider James and John as living (probably with Zebedee and Salome, their parents) in the house of Peter and Andrew, and this to be referred to here.——**34.** *To speak because they knew him.* Rather, "to say that they knew him." See note on Luke iv. 41.——**45.** *Blaze*, i. e., proclaim.

CHAPTER II.

AND again he entered into Capernaum after *some* days; and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word unto them.

3 And they come unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this *man* thus speak blasphemies? who can forgive sins but God only?

8 And immediately, when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

14 And as he passed by, he saw Levi the *son* of Alpheus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples; for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard *it*, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

18 And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

II.—4. *Uncovered the roof.* By taking up the tiles (Luke v. 19). *Broken it up.* Rather "made an opening."——18. *Used to fast.* Rather "were fasting."——

19 And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

21 No man also seweth a piece of new cloth on an old garment; else the new piece that filled it up taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

23 And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25 And he said unto them, Have ye never read what David did, when he had need, and was a hungered, he, and they that were with him?

26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

28 Therefore the Son of man is Lord also of the sabbath.

CHAPTER III.

AND he entered again into the synagogue; and there was a man there which had a withered hand.

2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth.

4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.

6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea,

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26. *In the days of Abiathar the high priest*, but not *when* he was high priest. See 1 Sam. xxi. 2, 6, and xxii. 20.

III.—**6.** *Herodians.* See on Matt. xxii. 16.——**7.** *Galilee.* See on Matt. iii. 13. *Judea* was the southernmost division of Palestine, deriving its name from the tribe of Judah, whose territory

8 And from Jerusalem, and from Idumea, and *from* beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.

10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.

11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he straitly charged them that they should not make him known.

13 And he goeth up into a mountain, and calleth *unto him* whom he would: and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,

15 And to have power to heal sicknesses, and to cast out devils:

16 And Simon he surnamed Peter;

17 And James the *son* of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alpheus, and Thaddeus, and Simon the Canaanite,

19 And Judas Iscariot, which also betrayed him: and they went into a house.

20 And the multitude cometh together again, so that they could not so much as eat bread.

21 And when his friends heard *of it*, they went out to lay hold on him: for they said, He is beside himself.

22 ¶ And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

23 And he called them *unto him*, and said unto them in parables, How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man: and then he will spoil his house.

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formed the principal part of Judea.——8. *Idumea* lay directly south of Judea, and extended eastward to the south of Moab. It was chiefly a desert land. *Tyre and Sidon.* See on Matt. xv. 21. ——**10.** *Plagues*, i. e., grievous diseases.——**12.** *Straitly.* Literally "much." ——**16.** Simon's name is to be supplied in order to obtain grammatical exactness, thus, "Simon (and Simon he surnamed Peter) and James, &c." There is some MS. authority for introducing the name. But even without this authority it is to be understood.——**17.** *The sons of thunder.* Probably called so after and because of the event recorded in Luke

28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

30 Because they said, He hath an unclean spirit.

31 ¶ There came then his brethren and his mother, and, standing without, sent unto him, calling him.

32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

CHAPTER IV.

AND he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2 And he taught them many things by parables, and said unto them in his doctrine,

3 Hearken; Behold, there went out a sower to sow:

4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 But when the sun was up, it was scorched; and because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that sprang up and increased, and brought forth, some thirty, and some sixty, and some a hundred.

9 And he said unto them, He that hath ears to hear, let him hear.

10 And when he was alone, they that were about him with the twelve asked of him the parable.

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables:

12 That seeing they may see, and not perceive; and hearing they may hear, and not under-

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ix. 54. The surname would be a memorial of their rashness and want of charity, and would teach them humility.

IV.—**13.** *All parables.* Rather, "all the parables" which I shall tell you.——**21.** *A candle . . a bushel . . a bed . . a can-*

stand; lest at any time they should be converted, and *their* sins should be forgiven them.

13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

14 ¶ The sower soweth the word.

15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And these are they which are sown among thorns; such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground; such as hear the word, and receive *it*, and bring forth fruit, some thirtyfold, some sixty, and some a hundred.

21 ¶ And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

23 If any man have ears to hear, let him hear.

24 And he said unto them, Take heed what ye hear. With what measure ye mete, it shall be measured to you; and unto you that hear shall more be given.

25 For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath.

26 ¶ And he said, So is the kingdom of God, as if a man should cast seed into the ground;

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 ¶ And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 *It is* like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out

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dlestick. Rather "the candle .. the bushle .. the bed .. the candlestick." (Matt. v. 15.)——**37.** *It was now full.* Rather, "it was now filling."

great branches; so that the fowls of the air may lodge under the shadow of it.

33 And with many such parables spake he the word unto them, as they were able to hear *it*.

34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

35 And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

CHAPTER V.

AND they came over unto the other side of the sea, into the country of the Gadarenes.

2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

3 Who had *his* dwelling among the tombs; and no man could bind him, no, not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he ran and worshipped him,

7 And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not.

8 (For he said unto him, Come out of the man, *thou* unclean spirit.)

9 And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion: for we are many.

10 And he besought him much that he would not send them away out of the country.

11 Now there was there nigh

V.—**2.** *The tombs* were usually caverns, natural or artificial, in the soft limestone rock. *A man.* Matthew speaks of two. Probably one was far more conspicuous than the other.——**9.** *What is thy name?* i. e., the man's name. The man and the devils are so united, that the man answers (or the devils through him), "*My* name is Legion, for *we* are many." *Legion*, the name for a Roman army division, is used for a multitude.——**10.** *He besought him*, i. e., the man besought unto the mountains a great herd of swine feeding.

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine; and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea.

14 And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind; and they were afraid.

16 And they that saw *it* told them how it befell to him that was possessed with the devil, and *also* concerning the swine.

17 And they began to pray him to depart out of their coasts.

18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all *men* did marvel.

21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him; and he was nigh unto the sea.

22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee*, come and lay thy hands on her, that she may be healed; and she shall live.

24 And *Jesus* went with him; and much people followed him, and thronged him.

25 And a certain woman, which had an issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and touched his garment.

28 For she said, if I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague.

30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

Christ.——**19.** *Tell them.* As this miracle did not occur near our Lord's home in Galilee (where they wished to make him a king, and where he therefore prevented any exciting demonstrations), he permits its publication. See on Matt. viii. 4.——**20.** *Decapolis.* See on Matt. iv. 25.——**30.** *Virtue.* Better, "miracle," as the word is elsewhere translated, as in Mark ix. 39. The whole phrase is, 31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

35 While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead; why troublest thou the Master any further?

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, (I say unto thee,) arise.

42 And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment.

43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

CHAPTER VI.

AND he went out from thence, and came into his own country; and his disciples follow him.

2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

4 But Jesus said unto them,

"And Jesus, immediately knowing [of course] in himself the miracle which had just proceeded from himself." So in Luke vi. 19 and viii. 46.——**35.** *The Master.* Rather "the Teacher."——**37.** *To follow him* into the ruler's house. (Luke viii. 51.)——**41.** *Talitha-cumi.* The Syriac, meaning "child, arise."

VI.—**1.** *His own country.* See on Matt. xiii. 54.——**3.** *The carpenter.* In Matt. xiii. 55 "the carpenter's son." He probably worked at his father's trade.

A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*.

6 And he marvelled because of their unbelief. And he went round about the villages, teaching.

7 ¶ And he called *unto him* the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

8 And commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no money in *their* purse:

9 But *be* shod with sandals; and not put on two coats.

10 And he said unto them, In what place soever ye enter into a house, there abide till ye depart from that place.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.

12 And they went out, and preached that men should repent.

13 And they cast out many devils, and anointed with oil many that were sick, and healed *them*.

14 And king Herod heard *of him*; (for his name was spread abroad;) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

16 But when Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen from the dead.

17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife; for he had married her.

18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not:

20 For Herod feared John, knowing that he was a just man and a holy, and observed him; and when he heard him, he did many things, and heard him gladly.

21 And when a convenient day was come, that Herod on his birth-

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Offended. See on Matt. v. 29.——**8.** *Save a staff only.* Matthew and Luke say that the apostles were not to provide or take staves. Some say that they might *take* them, but not *provide* them, if they did not already possess them; but Luke contradicts that view. Others say that they could take one, but no more; but the best reading in Matthew and Luke has "staff" in the singular. I therefore reconcile the apparent discrepancy thus: "Take no apparatus for your journey, not even a staff (unless, perhaps, a staff become necessary under peculiar emergencies)," reference being had to temporary weariness or lameness caused by long walking. *Scrip.* On Matt. x. 30. ——**9.** *Not put on two coats*, or tunics, at different times, taking one with them for a change.——**14.** *Shew forth themselves in him.* Rather "energize" or "work." *Herod.* On Matt. xiv. 1.——**17.** Herodias. On Matt. xiv. 1.——**20.** *And when he heard him* give counday made a supper to his lords, high captains, and chief *estates* of Galilee;

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

26 And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother.

29 And when his disciples heard *of it*, they came and took up his corpse, and laid it in a tomb.

30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time *is* far passed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them to

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sel, *he did many things* in pursuance thereof. *Observed* should be "preserved."——**30.** This verse is closely connected with ver. 13.——**31.** See on Matt. xiv. 13, &c., for illustration of this narrative.

make all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

45 And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.

46 And when he had sent them away, he departed into a mountain to pray.

47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:

50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.

51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52 For they considered not *the miracle* of the loaves; for their heart was hardened.

53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

54 And when they were come out of the ship, straightway they knew him,

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

CHAPTER VII.

THEN came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders.

VII.—**1.** For this context, see on Matt. xv.——**9.** *Full well.* Ironically used.——

4 And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, brazen vessels, and of tables.

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me.

7 Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

11 But ye say, If a man shall say to his father or mother, *It is* Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free.*

12 And ye suffer him no more to do aught for his father or his mother;

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 ¶ And when he had called all the people *unto him*, he said unto them, Hearken unto me every one *of you*, and understand:

15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him;

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he said, That which cometh out of the man, that defileth the man.

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

24 ¶ And from thence he arose, and went into the borders of Tyre and Sidon, and entered into a house, and would have no

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11. *Corban.* A Hebrew word meaning "offering."——**19.** *Purging all meats,* man know *it:* but he could not be hid.

25 For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs.

28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31 ¶ And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;

34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published *it;*

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

CHAPTER VIII.

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him,* and saith unto them,

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

4 And his disciples answered him, From whence can a man satisfy these *men* with bread here in the wilderness?

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i. e., this physiological process making all food equally pure.——**31.** *Decapolis.* On Matt. iv. 25.——**33.** *Spit.* Compare viii. 23.——**34.** *Ephphatha.* A Syro-Chaldee word. The Syro-Chaldee was the ordinary language of Palestine in the time of our Saviour. The Hebrew (strictly so called) had become a dead language among the people. But the Syro-Chaldee is often called Hebrew, as the language of the Hebrews, as, for example, Acts xxi. 40.——**35.** *String.* Rather "bond" or "fastening."

VIII.—**1.** Compare the account of the feeding the four thousand in Matt. xv. and the notes upon that narrative.

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them;* and they did set *them* before the people.

7 And they had a few small fishes: and he blessed, and commanded to set them also before *them.*

8 So they did eat, and were filled: and they took up of the broken *meat* that was left seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

10 ¶ And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

13 And he left them, and entering into the ship again departed to the other side.

14 ¶ Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and *of* the leaven of Herod.

16 And they reasoned among themselves, saying, *It is* because we have no bread.

17 And when Jesus knew *it,* he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that ye do not understand?

22 ¶ And he cometh to Bethsaida; and they bring a blind

——**5.** *Seven.* Matthew adds, "And a few little fishes." They are mentioned below in ver. 7.——**10.** *Dalmanutha.* We see, by comparing this passage with Matt. xv. 39, that Dalmanutha was a name given to the region about Magdala and the plain of Gennesaret on the west side of the sea of Galilee. The meaning of the name is not clear. It occurs only here.——**11.** *Pharisees.* See on Matt. iii. 7.——**14.** Compare Matt. xvi. and the notes there.——**15.** *Herod,* i. e., Herod Antipas. See on Matt. xiv. 1.——**22.** *Bethsaida.* This is not the Bethsaida of Matt. xi. 21, which was on the west side of the sea of Galilee, but another town standing on the east bank of the Jordan near where it enters the sea. It belonged to Philip's tetrarchy, and was in Lower Gaulonitis, not in Galilee.

man unto him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught.

24 And he looked up, and said, I see men as trees, walking.

25 After that he put *his* hands again upon his eyes, and made him look up; and he was restored, and saw every man clearly.

26 And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

27 ¶ And Jesus went out, and his disciples, into the towns of Cesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Baptist: but some *say*, Elias; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him.

31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and *of* the chief priests, and scribes, and be killed, and after three days rise again.

32 And he spake that saying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

34 ¶ And when he had called the people *unto him* with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me:

35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

CHAPTER IX.

AND he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

It bore also the name of *Julias* in honour of the daughter of Augustus.——**24.** *As trees, walking.* This shows that he had not been born blind.——**27.** *Cesarea Philippi.* On Matt. xvi. 13.——**30.** See Matt. xvi. 20, &c., for notes on the rest of this chapter.

IX.—**1.** See on Matt. xvi. 28.——**2.** For notes on this chapter, see the parallel passages in Matt. xvii.——**17.** *Hath a dumb*

2 ¶ And after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them up into a high mountain apart by themselves: and he was transfigured before them.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4 And there appeared unto them Elias with Moses: and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he wist not what to say; for they were sore afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11 ¶ And they asked him, saying, Why say the scribes that Elias must first come?

12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

14 ¶ And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to *him* saluted him.

16 And he asked the scribes, What question ye with them?

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

18 And wheresoever he taketh him, he teareth him; and he foameth and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And ofttimes it hath cast

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spirit, i. e., an evil spirit making him dumb.——**18.** *Pineth*, i. e., wasteth.——

him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up; and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

30 ¶ And they departed thence, and passed through Galilee; and he would not that any man should know *it*.

31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

33 ¶ And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest.

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me; and whosoever shall receive me, receiveth not me, but him that sent me.

38 ¶ And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us.

39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40 For he that is not against us is on our part.

41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42 And whosoever shall offend

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32. *Understood not.* Yet they surmised evil, for they were "exceeding sorry" (Matt. xvii. 23).——**33.** *He asked them.* This was just after the miraculous proone of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

44 Where their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

48 Where their worm dieth not, and the fire is not quenched.

49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.

50 Salt *is* good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

CHAPTER X.

AND he arose from thence, and cometh into the coasts of Judea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

2 ¶ And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him.

3 And he answered and said unto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put *her* away.

5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

6 But from the beginning of the creation God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife;

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let not man put asunder.

10 And in the house his disciples asked him again of the same *matter*.

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vision of the tribute-money (Matt. xvii. 24–27). See Matt. xviii. for notes on the rest of this chapter.——**44.** *Where their worm dieth not and the fire is not quenched.* So in ver. 48. This is a quotation from Isaiah lxvi. 24. The picture of the place of eternal torment is drawn from the scene in the valley of Hinnom south of Jerusalem, where a fire was constantly consuming the offal from the temple, and where worms would doubtless abound among the refuse.——**47.** *Hell fire.* See on Matt. v. 22.——**49.** The connection seems to be this: "Ye must make great self-denial, for every one who is truly mine must be purified by fiery trials, and that is the salting of the sacrifice. Such salt must ye have."——**50.** See on Matt. v. 13.

X.—**1.** See on Matt. xix.——**4** *Moses.*

11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 ¶ And they brought young children to him, that he should touch them; and *his* disciples rebuked those that brought *them*.

14 But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, put *his* hands upon them, and blessed them.

17 ¶ And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? *there is* none good but one, *that is*, God.

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 ¶ And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them saith, With men *it is* impossible, but not with God: for with God all things are possible.

28 ¶ Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and

Deut. xxiv. 1. See Matt. xix. for notes on this context, as far as ver. 31.——**13.** *Touch them.* In Matthew "put his hands on them and pray." Compare the account in Matthew.——**19.** *Defraud not.* This seems to stand for the 10th commandment, "Thou shalt not covet." It is not mentioned in the parallel passages said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

30 But he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

31 But many *that are* first shall be last; and the last first.

32 ¶ And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

33 *Saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and the third day he shall rise again.

35 ¶ And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

40 But to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them* for whom it is prepared.

41 And when the ten heard *it*, they began to be much displeased with James and John.

42 But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

46 ¶ And they came to Jericho: and as he went out of Jeri-

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of Matthew and Luke.——**21.** *Take up the cross.* See on Matt. x. 38.——**30.** *Houses and brethren, &c.*, i. e., the equivalent of houses and brethren, &c.——**32.** *Amazed* at his venturing again to Jerusalem. Comp. on Matt. xix. 1.

cho with his disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* Son of David, have mercy on me.

48 And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* Son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

50 And he, casting away his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

CHAPTER XI.

AND when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him*.

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

8 And many spread their garments in the way; and others cut down branches off the trees, and strewed *them* in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed *is* he that cometh in the name of the Lord:

10 Blessed *be* the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out into Bethany with the twelve.

Afraid of the consequences of his visit to Jerusalem.——**33.** See on Matt. xx. 19, and for this context see notes on Matt. xx.——**46.** *The son of Timeus.* A translation of the Syro-Chaldee Bartimeus.——**51.** *Lord.* In the original it is "Rabboni," the same word of reverence used by Mary Magdalene at the sepulchre (John xx. 16). It is only found in these two passages. It strictly means "Great Teacher."——**52.** *And Jesus said.* Matthew states that he also touched his eyes.

XI.—**1.** *Unto Bethphage and Beth-*

12 ¶ And on the morrow, when they were come from Bethany, he was hungry:

13 And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not *yet*.

14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard *it*.

15 ¶ And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves;

16 And would not suffer that any man should carry *any* vessel through the temple.

17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

18 And the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

19 And when even was come, he went out of the city.

20 ¶ And in the morning, as they passed by, they saw the fig tree dried up from the roots.

21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

22 And Jesus answering saith unto them, Have faith in God.

23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.

25 And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses.

26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

27 ¶ And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

29 And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

30 The baptism of John, was

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any, i. e., in the region of those villages. See on Matt. xxi. 1, and consult Matt. xxi. for notes on this context and chapter.——**2.** *A colt tied.* There was an ass (probably its mother) with the colt. Comp. Matt. xxi. 2 and Zech. ix. 9.——**13.** *For the time of figs was not yet*, i. e., the time for gathering them had not arrived, and, therefore, if the tree had been fruitful, it would have exhibited some.

it from heaven, or of men? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

32 But if we shall say, Of men; they feared the people: for all *men* counted John, that he was a prophet indeed.

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

CHAPTER XII.

AND he began to speak unto them by parables. A *certain* man planted a vineyard, and set a hedge about *it*, and digged *a place for* the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught *him*, and beat him, and sent *him* away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.

5 And again he sent another; and him they killed, and many others; beating some, and killing some.

6 Having yet therefore one son, his well beloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed *him*, and cast *him* out of the vineyard.

9 What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this Scripture; The stone which the builders rejected is become the head of the corner:

11 This was the Lord's doing, and it is marvellous in our eyes?

12 And they sought to lay hold on him, but feared the people; for they knew that he had spoken the parable against them: and they left him, and went their way.

13 ¶ And they send unto him certain of the Pharisees and of the Herodians, to catch him in *his* words.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man; for thou regardest not the person of men, but teachest the way of God in truth: Is

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XII.—**1.** *Digged a place for the winefat.* Literally, "digged a wine-fat (i. e., wine-vat)." Matthew has "digged a winepress." The vat was under the press to receive the expressed juice. Comp. Matt. xxi. 33–46.——**12.** *But feared the people.* A parenthetical clause. The "for" succeeding connects the sentences on either side. *They sought to lay hold on him.* That is, the chief priests, scribes, and elders. See chap. xi. 27.——**13.** *They.* See last note. *Pharisees and of the Herodians.* See on Matt. iii. 7 and Matt. xxii. 16. See, for this chap-it lawful to give tribute to Cesar, or not?

15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see *it*.

16 And they brought *it*. And he saith unto them, Whose *is* this image and superscription? And they said unto him, Cesar's.

17 And Jesus answering said unto them, Render to Cesar the things that are Cesar's, and to God the things that are God's. And they marvelled at him.

18 ¶ Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

19 Master, Moses wrote unto us, If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God?

25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

26 And as touching the dead, that they rise; have ye not read in the book of Moses, how in the bush God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

28 ¶ And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment.

31 And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

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ter, notes on Matt. xxii.——**26.** *In the book of Moses, how in the bush.* Rather, "In the book of Moses, in the passage regarding the bush, how."——**28.** *And one of the scribes came.* By comparing the accounts of Matthew (xxii. 35), Luke (xx. 39), and the 34th verse below, we conclude that this scribe or lawyer was one of several who were impressed by a sense of our Saviour's

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question.*

35 ¶ And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?

36 For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord; and whence is he *then* his son? And the common people heard him gladly.

38 ¶ And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and *love* salutations in the marketplaces,

39 And the chief seats in the synagogues, and the uppermost rooms at feasts:

40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

41 ¶ And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two mites, which make a farthing.

43 And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.

CHAPTER XIII.

AND as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here!*

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truth.——**32.** *Thou hast said the truth; for there is one God.* Rather, "thou hast said truly that there is one God."——**33.** *His.* Better, "one's."——**37.** *The common people.* Literally "the great crowd."——**38.** *Long clothing.* This is but one word in the original. It signifies a long robe worn by men of rank.——**39.** *Uppermost rooms.* Rather, "chief couches," reference being had to the couches on which the ancients reclined at meals, in which were recognized certain gradations of honour.——**40.** See on Matt. xxiii. 14.——**41.** *Treasury.* In one of the buildings of the temple. Comp. chap. xiii. 1. *How the people cast money into the treasury.* Rather, "how the crowd (i. e., the common people) cast coppers into the treasury."——**42.** *Two mites, which make a farthing.* The Latin "quadrans" or "farthing" was the quarter of an "as," and an "as" was about equivalent to our cent.

XIII.—**1.** For notes on this chapter see Matt. xxiv.——**9.** A comparison with Luke xxi. 12 would slightly alter

2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives, over against the temple, Peter and James and John and Andrew asked him privately,

4 Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled?

5 And Jesus answering them began to say, Take heed lest any *man* deceive you:

6 For many shall come in my name, saying, I am *Christ;* and shall deceive many.

7 And when ye shall hear of wars and rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall* not *be* yet.

8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these *are* the beginnings of sorrows.

9 ¶ But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 And the gospel must first be published among all nations.

11 But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death.

13 And ye shall be hated of all *men* for my name's sake: but he that shall endure unto the end, the same shall be saved.

14 ¶ But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains:

15 And let him that is on the housetop not go down into the house, neither enter *therein*, to take any thing out of his house:

16 And let him that is in the field not turn back again for to take up his garment.

17 But woe to them that are with child, and to them that give suck in those days!

18 And pray ye that your flight be not in the winter.

19 For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

20 And except that the Lord had shortened those days, no flesh should be saved: but for the

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the English construction, thus, "They shall deliver you up to councils and synagogues; ye shall be beaten and shall be brought before rulers."——**11.**

elect's sake, whom he hath chosen, he hath shortened the days.

21 And then if any man shall say to you, Lo, here *is* Christ; or, lo, *he is* there; believe *him* not:

22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

24 ¶ But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And then shall they see the Son of man coming in the clouds with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now learn a parable of the fig tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.

30 Verily I say unto you, that this generation shall not pass, till all these things be done.

31 Heaven and earth shall pass away: but my words shall not pass away.

32 ¶ But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

33 Take ye heed, watch and pray: for ye know not when the time is.

34 *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:

36 Lest coming suddenly he find you sleeping.

37 And what I say unto you I say unto all, watch.

CHAPTER XIV.

AFTER two days was *the feast of* the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put *him* to death.

2 But they said, Not on the feast *day*, lest there be an uproar of the people.

Take no thought. See on Matt. vi. 25. ——**32.** *Neither the Son.* That is, as the Son incarnate, with his Godhead veiled and the exercise of its attributes relinquished for a time.——**34.** *For the Son of man is.* This is inserted by the translators. A simpler phrase would do, thus, "*It is* as a man, &c."——**35.** *The cockcrowing.* That is, about daybreak. See on Matt. xxvi. 34.

XIV.—**1.** *The feast of the passover and of unleavened bread.* See Matt. xxvi. for notes on this context and chapter. For a week succeeding the passover the Jews were forbidden to eat leavened bread (Exod. xii. 18).——**5.** *Three*

3 ¶ And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured *it* on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

10 ¶ And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

12 ¶ And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples?

15 And he will shew you a large upper room furnished *and* prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

17 And in the evening he cometh with the twelve.

18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, *Is* it I? and another *said*, *Is* it I?

20 And he answered and said unto them, *It is* one of the twelve, that dippeth with me in the dish.

21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good

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hundred pence. About $50, worth at that time much more than $50 now.——**19.** *Is it I?* The question in the Greek expects a negative answer, and is thus equivalent to "Surely it cannot be I."——**20.** *It is one of the twelve, that dip-*

were it for that man if he had never been born.

22 ¶ And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat; this is my body.

23 And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.

24 And he said unto them, This is my blood of the new testament, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

26 ¶ And when they had sung a hymn, they went out into the mount of Olives.

27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep shall be scattered.

28 But after that I am risen, I will go before you into Galilee.

29 But Peter said unto him, Although all shall be offended, yet *will* not I.

30 And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

32 And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

36 And he said, Abba, Father, all things *are* possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?

38 Watch ye and pray, lest ye enter into temptation. The spirit

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peth. Better, "it is *that* one of the twelve who dippeth."——**27.** From this verse to the 31st inclusive we must consider the narrative as out of place, this conversation preceding the departure from the table for the Mount of Olives. The same may be said of Matt. xxvi. 31–35. This is ascertained from the testimony of Luke and John. See Luke xxii. 31–39, and John xiii. 38 and xviii. 1.——**33.** *Sore amazed.* Matthew has "sorrowful" (xxvi. 37). The Greek word is found only in Mark, and is used by him four times, viz., ix. 15; xvi. 5, 6, and in this place; the adjective of the same root is found in Acts iii. 11; from which passages we may gather that the word indicates intense excitement with awe. The classic use of the word is akin to this.——**36.** *Abba, Father.* The latter word translates the former Syriac term, thus, "Abba (which is Father)." Comp. Rom. viii. 15 and Gal. iv. 6.——**36.** Here Luke introduces the facts of an truly *is* ready, but the flesh *is* weak.

39 And again he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

43 ¶ And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead *him* away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, Master; and kissed him.

46 ¶ And they laid their hands on him, and took him.

47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take me?

49 I was daily with you in the temple teaching, and ye took me not: but the Scriptures must be fulfilled.

50 And they all forsook him, and fled.

51 And there followed him a certain young man, having a linen cloth cast about *his* naked *body*; and the young men laid hold on him:

52 And he left the linen cloth, and fled from them naked.

53 ¶ And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.

54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

55 And the chief priests and all the council sought for witness against Jesus to put him to death; and found none.

56 For many bare false witness against him, but their witness agreed not together.

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angel strengthening Christ and of his bloody sweat. Luke xxii. 43, 44.——**49.** *But the Scriptures must be fulfilled.* Rather, "but this is done, that the Scriptures may be fulfilled."——**51.** *A certain young man.* We cannot say who, as this is the only allusion to him. *A linen cloth.* One word in the Greek, used elsewhere in the New Testament only for the cloth in which Joseph wrapped our Saviour's body. The use of the word by Herodotus confirms our translation, and shows that it was not a garment, but a material in its original sale-form. The fact that the young man had this about him instead of a garment seems to indicate that he had hurriedly started from his couch to follow the band of Judas, anxious for the fate of Jesus. *Naked.* This word does not necessarily

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what *is it which* these witness against thee?

61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high priest rent his clothes, and saith, What need we any further witnesses?

64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.

66 ¶ And as Peter was beneath in the palace, there cometh one of the maids of the high priest:

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

69 And a maid saw him again, and began to say to them that stood by, This is *one* of them.

70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them: for thou art a Galilean, and thy speech agreeth *thereto*.

71 But he began to curse and to swear, *saying*, I know not this man of whom ye speak.

72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

CHAPTER XV.

AND straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate.

2 And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest *it*.

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refer to stark nakedness, but to the presence of undergarments only.

XV.—**1.** See Matt. xxvii. for notes on this context and chapter. The events occurring at the delivery of Jesus to Pilate are more fully recorded by John (xviii. 28–38). So the events just prior to the crucifixion are more completely detailed by John (xix. 4–16). But the presentation of Jesus before Herod is re-

3 And the chief priests accused him of many things; but he answered nothing.

4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But Jesus yet answered nothing; so that Pilate marvelled.

6 Now at *that* feast he released unto them one prisoner, whomsoever they desired.

7 And there was *one* named Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude crying aloud began to desire *him to do* as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10 For he knew that the chief priests had delivered him for envy.

11 But the chief priests moved the people, that he should rather release Barabbas unto them.

12 And Pilate answered and said again unto them, What will ye then that I shall do *unto him* whom ye call the King of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

15 ¶ And *so* Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

16 And the soldiers led him away into the hall, called Pretorium; and they call together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his *head*,

18 And began to salute him, Hail, King of the Jews!

19 And they smote him on the head with a reed, and did spit upon him, and bowing *their* knees worshipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

23 And they gave him to drink wine mingled with myrrh: but he received *it* not.

24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

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lated only by Luke (xxiii. 4–16.)—— **10.** Here Matthew introduces the warning of Pilate's wife (Matt. xxvii. 19).—— **21.** *Alexander and Rufus.* In all probability these were eminent Christians, well known when Mark wrote. As the names were very common, it is a very weak conjecture to suppose that these were the Alexander and Rufus mentioned in Paul's epistles to Timothy and to the Romans.——**24.** See John xix. 23, 24, for further particulars.——**28.** Isa.liii.12.

25 And it was the third hour, and they crucified him.

26 And the superscription of his accusation was written over, THE KING OF THE JEWS.

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the Scripture was fulfilled, which saith, And he was numbered with the transgressors.

29 And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias.

36 And one ran and filled a sponge full of vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and gave up the ghost.

38 And the vail of the temple was rent in twain from the top to the bottom.

39 ¶ And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

41 Who also, when he was in Galilee, followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.

42 ¶ And now when the even was come, because it was the preparation, that is, the day before the sabbath,

43 Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead.

45 And when he knew *it* of the centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out

of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene and Mary *the mother* of Joses beheld where he was laid.

CHAPTER XVI.

AND when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.

2 And very early in the morning, the first *day* of the week, they came unto the sepulchre at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 And when they looked, they saw that the stone was rolled away: for it was very great.

5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any *man*; for they were afraid.

9 ¶ Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

10 *And* she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

12 ¶ After that he appeared in another form unto two of them, as they walked, and went into the country.

13 And they went and told *it* unto the residue: neither believed they them.

14 ¶ Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

17 And these signs shall follow them that believe; In my name

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XVI.—**1.** See Matt. xxviii. for notes on this context and chapter.——**5.** *Long white garment.* The "long clothing" of chap. xii. 38, which see.——**9.** *Seven devils.* So in Luke viii. 2. Comp. Mark v. 9, as showing the fact that single persons were possessed by many devils. The word *devils* is literally "dæmons," used by the heathen for their divinities, but used by Christians for fallen spirits as opposed to the true God.——**12.** *In another form.* To Mary Magdalene he had appeared as a gardener. See John xx. 15.——**14.** *Unto the eleven.* Rather, shall they cast out devils; they shall speak with new tongues;

18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 ¶ So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

20 And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen.

THE GOSPEL ACCORDING TO
SAINT LUKE.

CHAPTER I.

FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word;

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

4 That thou mightest know the certainty of those things, wherein thou hast been instructed.

5 ¶ THERE was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

7 And they had no child, because that Elisabeth was barren; and they both were *now* well stricken in years.

8 And it came to pass, that, while he executed the priest's office before God in the order of his course,

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"unto the eleven themselves." See at the close of Matthew's gospel a note upon the events after the resurrection.

I.—**3.** *Theophilus.* Compare Acts i. 1. Who Theophilus was is utterly unknown.——**5.** *Herod* the great, the founder of his family's royalty. See on Matt. xiv. 1. *The course of Abia.* For the division of the priests into twenty-four courses, see 1 Chron. xxiv. 1–19. The course of Abia (or Abijah) was the eighth. See 1 Chron. xxiv. 10. *Elisabeth* is the Greek alteration of Elisheba, the name of Aaron's wife (Exod. vi. 23).——**6.** *Righteous . . . blameless.* These words are not to be pressed to a literal rendering, any more than the word "perfect" in Phil. iii. 15. They are rather to be regarded as contrasts to "unrighteous." This would be strictly in accordance with Oriental usage.——**7.** *Stricken in years.* This "stricken" is not the participle of our verb "strike," but an adjective

9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

10 And the whole multitude of the people were praying without at the time of incense.

11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12 And when Zacharias saw *him*, he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

16 And many of the children of Israel shall he turn to the Lord their God.

17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

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from the Anglo-Saxon "strican" ("to go" or "to advance").——8. *Order of his course.* Rather, "order of his day's duty," showing that each priest officiated for a day at a time, though his term of service would embrace several such days in alternation with others.——17. *Before him.* Rather, as the same word is rendered in the 15th verse (and similarly in ver. 19), "in the sight of him," i. e., the Lord God. *Elias*, i. e., Elijah. See Malachi iv. 5. *To turn the hearts of the fathers to the children.* This is from Malachi iv. 6, and refers probably to the reëstablishment of family discipline and religious education.——19. *Gabriel.* Comp. Dan. viii. 16 and ix. 21. The word means "man of God." From the passages in Daniel we find he appeared as a man in person and voice. We also find mentioned in Dan. x. 13, 21, and xii. i, Jude 9, and Rev. xii. 7, *Michael* as "one of the princes," "the great prince," the "archangel," having angels under his command. We know too little of the angelic orders to define the position and office of these here named. The Jews held that there were seven archangels, and that Michael was the special patron of Israel. In the apocryphal book of Tobit we find a third mentioned, to wit, Raphael, who was the guide of Tobias (Tobit v. 4). *That stand in the presence of God.* An Oriental image, drawn from the pomp of royalty. ——20. *Dumb, and not able to speak*, i. e., silent, because not *able* to speak. ——21. *The people* were in the court

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple; for he beckoned unto them, and remained speechless.

23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

24 And after those days his wife Elisabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he looked on *me*, to take away my reproach among men.

26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary.

28 And the angel came in unto her, and said, Hail, *thou that art* highly favoured, the Lord *is* with thee: blessed *art* thou among women.

29 And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David:

33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her, who was called barren.

37 For with God nothing shall be impossible.

38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

39 And Mary arose in those days, and went into the hill country with haste, into a city of Juda;

40 And entered into the house of Zacharias, and saluted Elisabeth.

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of the Israelites which surrounded the temple proper, or at least occupied three sides of it.——**22.** *For.* An entirely wrong rendering. It is merely "and."——**25.** *Sixth month* of Elisabeth's pregnancy. Nazareth was a little village in a retired valley west of the sea of Galilee, and about 80 miles north of Jerusalem.——**27.** *Mary.* The same name as Miriam, the sister of Moses.——**39.** *A city of Juda.* Some read "the city Juttah," which was a city appropriated

41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

42 And she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb.

43 And whence *is* this to me, that the mother of my Lord should come to me?

44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And blessed *is* she that believed: for there shall be a performance of those things which were told her from the Lord.

46 And Mary said, My soul doth magnify the Lord,

47 And my spirit hath rejoiced in God my Saviour.

48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done to me great things; and holy *is* his name.

50 And his mercy *is* on them that fear him from generation to generation.

51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.

52 He hath put down the mighty from *their* seats, and exalted them of low degree.

53 He hath filled the hungry with good things; and the rich he hath sent empty away.

54 He hath holpen his servant Israel, in remembrance of *his* mercy;

55 As he spake to our fathers, to Abraham, and to his seed for ever.

56 And Mary abode with her about three months, and returned to her own house.

57 Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

60 And his mother answered and said, Not *so;* but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.

64 And his mouth was opened immediately, and his tongue *loosed,* and he spake, and praised God.

65 And fear came on all that dwelt round about them: and all

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to the priests in the hill country of Judah. See Josh. xxi. 16.——**45.** *She that believed,* i. e., Mary, whose words of faith in ver. 38 contrast with the words of Zacharias in ver. 18.——**58.** *Cousins.* Rather "relatives." *Shewed great mercy.* Literally "magnified his mercy."——**63.** *A writing table.* Probably a these sayings were noised abroad throughout all the hill country of Judea.

66 And all they that heard *them* laid *them* up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

68 Blessed *be* the Lord God of Israel; for he hath visited and redeemed his people,

69 And hath raised up a horn of salvation for us in the house of his servant David;

70 As he spake by the mouth of his holy prophets, which have been since the world began:

71 That we should be saved from our enemies, and from the hand of all that hate us;

72 To perform the mercy *promised* to our fathers, and to remember his holy covenant;

73 The oath which he sware to our father Abraham,

74 That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear,

75 In holiness and righteousness before him, all the days of our life.

76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

77 To give knowledge of salvation unto his people by the remission of their sins,

78 Through the tender mercy of our God; whereby the dayspring from on high hath visited us,

79 To give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

CHAPTER II.

AND it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed.

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tablet, smeared with wax.——**69.** *Horn of salvation.* The horn was an Oriental symbol of strength. Hence this phrase is equivalent to " strong " or " sure salvation." *In the house of his servant David.* This does not refer to the newborn John, but to the unborn Jesus, who was descended (in the flesh) from David.——**70.** *Which have been since the world began.* Simply, " from of old," or " from ancient times."——**72.** *To perform the mercy promised to our fathers.* Rather, " to show mercy to our fathers."——**78.** *The day-spring*, i. e., the dawning or sun-rising.

II.—**1.** *Cesar Augustus* was the grandnephew of the great general Julius Cesar, and became the first Emperor of Rome in the year 29 before Christ, in the 35th year of his age. He reigned 42 years, dying in the year 14 after Christ, at the age of 76. His original name was Caius Octavius, but, after his adoption by his granduncle, it became Caius Julius Cesar Octavianus. The name Augustus, by which he is generally known, was a title conferred upon him by the Roman Senate and people in the third year of his reign. *Taxed.* Rather " registered." By *all the world* is meant probably only all Judea or the Jewish people in the Roman Empire. So in

2 (*And* this taxing was first made when Cyrenius was governor of Syria.)

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David,)

5 To be taxed with Mary his espoused wife, being great with child.

6 And so it was, that, while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

12 And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will toward men.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary and Joseph, and the babe lying in a manger.

17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

18 And all they that heard *it* wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered *them* in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 And when eight days were accomplished for the circumcising of the child, his name was called

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Acts xi. 28 the phrase only refers to Judea.——**2.** *Cyrenius.* This is the same as *Quirinius*, a favourite officer of both Augustus and his successor Tiberius. *Taxing.* Rather "census."——**3.** *Taxed.* As above.——**4.** *Went up.* It was customary to look upon a progress towards a country's capital as a going *up*. The way to Bethlehem from Nazareth was through Jerusalem. Bethlehem was six miles south of that capital.——**14.** *In the highest.* See on Matt. xxi. 9. *To-*

JESUS, which was so named of the angel before he was conceived in the womb.

22 And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord;

23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)

24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons.

25 And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now lettest thou thy servant depart in peace, according to thy word:

30 For mine eyes have seen thy salvation,

31 Which thou hast prepared before the face of all people;

32 A light to lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;

35 (Yea, a sword shall pierce through thy own soul also;) that the thoughts of many hearts may be revealed.

36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with a husband seven years from her virginity;

37 And she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day.

38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

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ward men. Rather "among men."——**22.** *According to the law of Moses.* See Lev. xii.——**23.** *As it is written.* Exod. xiii. 2 and elsewhere.——**24.** *In the law of the Lord.* Lev. xii. 6, 8.——**25.** *The consolation of Israel*, i. e., the coming of the Messiah.——**26.** *The Lord's Christ*, i. e., the Lord's anointed. See on Matt. i. 16, and compare Psalm ii. 2 with Acts iv. 26.——**27.** *To do for him after the custom of the law*, i. e., to circumcise him.——**29.** *Now lettest thou*, i. e., now thou dost dismiss me to the grave by this fulfilment of thy promise. It is a very common error to understand this as an imperative, "now let thy servant, &c."——**34.** *For the fall and rising again*, i. e., for the fall of some and the resurrection of some. See 2 Cor. ii. 15, 16 for an illustration of this passage.——**35.**

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

41 Now his parents went to Jerusalem every year at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not *of it.*

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

52 And Jesus increased in wisdom and stature, and in favour with God and man.

CHAPTER III.

NOW in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

2 Annas and Caiaphas being

A sword. Perhaps the struggle in Mary's own heart before her full appreciation of Christ's divine nature.——**36.** *Of a great age.* If she married at 14, she must have been now 105 years old.——**46.** *Doctors*, or teachers.

III.—**1.** *Tiberius Cesar* was the second Emperor of Rome. He began to reign A. D. 14, and died A. D. 37, in the 79th year of his age. His original name was Tiberius Claudius Nero, but when his mother Livia married Augustus, he became an adopted son of that emperor, with the name of Cesar. He was great-granduncle of the infamous Emperor Nero, and almost equalled that later monarch in cruelty and excess. *Pontius Pilate.* See on Matt. xxvii. 2. *Herod* Antipas, the tetrarch. See on Matt. xiv. i. *Philip.* See on Matt. xiv. 1. *Iturea* and *Trachonitis* lay contiguously northeast of Palestine, on the eastern side of Hermon, and south of Damascus. *Lysanias* was a tributary sovereign like the Her-the high priests, the word of God came unto John the son of Zacharias in the wilderness.

3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth;

6 And all flesh shall see the salvation of God.

7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

10 And the people asked him, saying, What shall we do then?

11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, Exact no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages.

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;

16 John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

17 Whose fan *is* in his hand, and he will thoroughly purge his floor, and will gather the wheat

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ods, under Rome. *Abilene* was a district, east of the range of Anti-Libanus, and bordering, at the south, on Galilee and Trachonitis.——**2.** *Annas and Caiaphas being the high priests.* See on Matt. xxvi. 3. *The wilderness.* See on Matt. iii. 1.——**3.** *Baptism of repentance.* See on Matt. iii. 1.——**4.** *As it is written*, in Isaiah xl. 3–5.——**7.** *Who hath warned you.* The emphasis is upon "you," and the question is made (as we learn from Matt. iii. 7) to the Pharisees and Sadducees, the common people doubtless hearing John (as they heard Jesus, Mark xii. 37) gladly, but the presence of haughty Pharisees and Sadducees causing surprise.——**8.** *We have Abraham to our father*, i. e., "*as* our father."——**12.** *Publicans.* See on Matt. v. 46.——**14.** *Soldiers.* Perhaps Jews, who had entered the Roman army.——**16.** See on Matt. iii. 11, 12.——**19.** See on into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

19 But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was *the son* of Heli,

24 Which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph,

25 Which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge,

26 Which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda,

27 Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri,

28 Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er,

29 Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi,

30 Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim,

31 Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of Nathan, which was *the son* of David,

32 Which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson,

33 Which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda,

34 Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of Thara, which was *the son* of Nachor,

35 Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was

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Matt. xiv. 3–5.——**22.** See on Matt. iii. 16.——**23.** For the comparison of this genealogy with that given by Matthew, see Matt. i. 1, *the son* of Heber, which was *the son* of Sala,

36 Which was *the son* of Cainan, which was *the son* of Arphaxad, which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech,

37 Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,

38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.

CHAPTER IV.

AND Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

5 And the devil, taking him up into a high mountain, shewed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will, I give it.

7 If thou therefore wilt worship me, all shall be thine.

8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

10 For it is written, He shall give his angels charge over thee, to keep thee:

11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him for a season.

14 ¶ And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

16 ¶ And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

17 And there was delivered

IV.—For notes on vv. 1–15, see Matt. iv.——**14.** *In the power of the Spirit.* Like "being full of the Holy Ghost" in ver. 1. This refers to the human nature unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18 The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this Scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

24 And he said, Verily I say unto you, No prophet is accepted in his own country.

25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

26 But unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow.

27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

30 But he, passing through the midst of them, went his way,

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

32 And they were astonished at his doctrine: for his word was with power.

33 ¶ And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

34 Saying, Let *us* alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come

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of Christ.——**18.** Isaiah lxi. 1, 2.——**20.** *Minister.* Rather "servant."——**21.** *Began.* This indicates that a sermon was preached of which this was but the opening, or the leading thought.——**25.** 1 Kings xvii. 9.——**27.** 2 Kings v.——**29.** *The brow of the hill, whereon their city was built.* The present village of Nazareth is situated at the northwest extremity of its little valley on the side of the hill, and presents several precipitous fronts toward the valley.——**31.** *Capernaum.* See on Matt. viii. 5.——**33.** *Spirit of an unclean devil.* A devil, probably, which made the man filthy in his person and habits.——**34.** Notice that the plural and singular are used interchangeably, as the devil speaks for to destroy us? I know thee who thou art; the Holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word *is* this! for with authority and power he commandeth the unclean spirits, and they come out.

37 And the fame of him went out into every place of the country round about.

38 ¶ And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

40 ¶ Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking *them* suffered them not to speak: for they knew that he was Christ.

42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also; for therefore am I sent.

44 And he preached in the synagogues of Galilee.

CHAPTER V.

AND it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.

3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

6 And when they had this done,

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himself or for the man also.——**35.** *And hurt him not*, i. e., "and left him unharmed by his former possession."——**41.** *Suffered them not to speak; for they knew that he was Christ.* Rather, "suffered them not to say that they knew that he was Christ." Compare Mark i. 34. The Greek word means "speak," but is used for "say" in Acts x. 6.

V.—**1.** *Gennesaret.* See on Matt. xiv. 34.——**2.** *Ships*, i. e., boats.——**6.** *Brake.* Rather "was breaking."——

they inclosed a great multitude of fishes: and their net brake.

7 And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

11 And when they had brought their ships to land, they forsook all, and followed him.

12 ¶ And it came to pass, when he was in a certain city, behold a man full of leprosy; who seeing Jesus fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13 And he put forth *his* hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

14 And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

16 ¶ And he withdrew himself into the wilderness, and prayed.

17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was *present* to heal them.

18 ¶ And, behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him.

19 And when they could not find by what *way* they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with *his* couch into the midst before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

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10. *James and John* were in another boat. See Matt. iv. 21 and Mark i. 19. —**14.** See on Matt. viii. 4.—**17.** *On a certain day.* This happened in Capernaum. See Mark ii. 1. *Jerusalem*, although in Judea, is mentioned separately because of its high metropolitan and sacred character. See Matt. iii. 5, 23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

27 ¶ And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

28 And he left all, rose up, and followed him.

29 And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.

32 I came not to call the righteous, but sinners to repentance.

33 ¶ And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink?

34 And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them?

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

36 ¶ And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old.

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also having drunk old *wine* straightway desireth new; for he saith, The old is better.

CHAPTER VI.

AND it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Pharisees said unto them, Why do ye that

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Mark i. 5, and Luke vi. 17. *To heal them*, i. e., the sick of ver. 15.——**23.** See on Matt. ix. 5.——**33.** From Mark ii. 18 we learn that this question was put to our Saviour at a time when John's disciples and the Pharisees were keeping a fast.——**37.** See on Matt. ix. 17.

VI.—**1.** *On the second sabbath after the first.* The original means literally "on the *second-first* (or rather *first of* which is not lawful to do on the sabbath days?

3 And Jesus answering them said, Have ye not read so much as this, what David did, when himself was a hungered, and they which were with him;

4 How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?

5 And he said unto them, That the Son of man is Lord also of the sabbath.

6 And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

7 And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy *it?*

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with madness; and communed one with another what they might do to Jesus.

12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

13 ¶ And when it was day, he called *unto him* his disciples: and of them he chose twelve, whom also he named apostles;

14 Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the *son* of Alpheus, and Simon called Zelotes,

16 And Judas *the brother* of James, and Judas Iscariot, which also was the traitor.

17 ¶ And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and

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second) sabbath." Commentators have been puzzled to understand the meaning of this term. The suggestion of Wieseler seems very likely to be the true solution of the difficulty. He supposes that the word refers to the *first sabbath in the second week of years* of an inter-jubilee period. Yet I prefer regarding it as referring to the first sabbath in the second religious division of the year, i. e., the period of the first fruits, beginning at the wave-sheaf-offering and ending at Pentecost. (See Lev. xxiii. 10–15.) In this case it would be the first sabbath after it became lawful to pluck the green ears (see Lev. xxiii. 14). Our English translation is undoubtedly wrong. For notes on the first eleven verses of this chapter, see on Matt. xii. 1–14.——**12.** *A mountain.* Rather "the mountainous region."——**13.** For notes on vv. 13–16, see on Matt. x. 2–4.——**17.** *Came down* from the mountainous region (ver. 12). *Tyre and Sidon.* See from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude sought to touch him: for there went virtue out of him, and healed *them* all.

20 ¶ And he lifted up his eyes on his disciples, and said, Blessed *be ye* poor: for yours is the kingdom of God.

21 Blessed *are ye* that hunger now: for ye shall be filled. Blessed *are ye* that weep now: for ye shall laugh.

22 Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake.

23 Rejoice ye in that day, and leap for joy: for, behold, your reward *is* great in heaven: for in the like manner did their fathers unto the prophets.

24 But woe unto you that are rich! for ye have received your consolation.

25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

27 ¶ But I say unto you which hear, Love your enemies, do good to them which hate you,

28 Bless them that curse you, and pray for them which despitefully use you.

29 And unto him that smiteth thee on the *one* cheek offer also the other; and him that taketh away thy cloak forbid not *to take thy* coat also.

30 Give to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again.

31 And as ye would that men should do to you, do ye also to them likewise.

32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and *to* the evil.

36 Be ye therefore merciful, as your Father also is merciful.

37 Judge not, and ye shall not be judged: condemn not, and ye

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on Matt. xv. 21.——**18.** *Unclean spirits.* See on chap. iv. 33.——**19.** *Virtue*, i. e., *power* went forth from him.——**20.** For notes on vv. 20–49, see on Matt. v, vi, vii.——**38.** *Into your bosom*, i. e., the bosom of the cloak, in whose folds grain and such things were readily and usually carried in Oriental lands.

shall not be condemned: forgive, and ye shall be forgiven:

38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

39 And he spake a parable unto them; Can the blind lead the blind? shall they not both fall into the ditch?

40 The disciple is not above his master: but every one that is perfect shall be as his master.

41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 ¶ And why call ye me, Lord, Lord, and do not the things which I say?

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

48 He is like a man which built a house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built a house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

CHAPTER VII.

NOW when he had ended all his sayings in the audience of the people, he entered into Capernaum.

2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

5 For he loveth our nation, and he hath built us a synagogue.

VII.—**1.** *Capernaum.* See on Matt. viii. 5, and for notes on the first ten verses of this chapter, see on Matt. viii. 5-13.——**5.** This verse reads better, 6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself; for I am not worthy that thou shouldest enter under my roof;

7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

11 ¶ And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise.

15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

17 And this rumour of him went forth throughout all Judea, and throughout all the region round about.

18 And the disciples of John shewed him of all these things.

19 ¶ And John calling *unto him* two of his disciples sent *them* to Jesus, saying, Art thou he that should come? or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in that same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight.

22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen

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"For he loveth our nation, and himself built us our synagogue." (Scholefield.) ——**11.** *Nain.* This place (still bearing the same name) is on the northern slope of the Little Hermon (so called), a mountain at the eastern extremity of the great plain of Esdraelon. It was about twelve miles southwest of Capernaum. ——**17.** *Throughout all Judea, &c.*, i. e., throughout all Judea as well as throughout all the region around Nain (which was not in Judea).——**18.** For notes on vv. 18–35, see on Matt. xi. 2–19.——**19.** *And John*, who was now in prison.——**36.** *One of the Pharisees*, named Simon (ver. 40). This narrative and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23 And blessed is *he*, whosoever shall not be offended in me.

24 ¶ And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27 This is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

29 And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John.

30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

31 ¶ And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

35 But wisdom is justified of all her children.

36 ¶ And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment,

38 And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

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must not be confounded with that in Matt. xxvi., Mark xiv., and John xii. The detailed circumstances, the time and the place are all different.——**36.** *Sat down to meat.* Literally "reclined," according to the ancient usage at meals. ——**37.** *A sinner.* An openly sinful person. Compare chap. xv. 2. *Sat at meat.* See above on ver. 36. *Alabaster box of ointment.* See on Matt. xxvi. 7. ——**38.** *At his feet behind him.* Those at table so reclined on the sofas or

39 Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him; for she is a sinner.

40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

50 And he said to the woman, Thy faith hath saved thee; go in peace.

CHAPTER VIII.

AND it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve *were* with him,

2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

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couches, that their feet were stretched out behind them. Oriental habits are recognised throughout this narrative.——**40.** *Master.* Rather "Teacher."——**41.** *Five hundred pence . . . fifty*, i. e., about eighty dollars and eight.——**47.** *For she loved much.* Not that her sins are forgiven because she loved much, but her loving much (as indicated by her conduct) is proof that her sins, though many, are forgiven. The "for" indicates the cause, not of the forgiveness, but of the knowledge of the forgiveness.——**48.** *Thy sins are forgiven.* Here Christ makes an authoritative announcement of that which had existed before, and which had excited her devoted love.

VIII.—**1.** *The twelve.* See chap. vi. 13.——**2.** *Mary, called Magdalene.* She was probably from Magdala, on the western shore of the sea of Galilee.

4 ¶ And when much people were gathered together, and were come to him out of every city, he spake by a parable:

5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns; and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit a hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

9 And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

11 Now the parable is this: The seed is the word of God.

12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.

15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience.

16 ¶ No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed, but setteth *it* on a candlestick, that they which enter in may see the light.

17 For nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad.

18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

19 ¶ Then came to him *his* mother and his brethren, and could not come at him for the press.

20 And it was told him *by cer-*

Compare Matt. xxvii. 55, 56.——**3.** *Herod's steward*, i. e., Herod Antipas. See on Matt. xiv. 1.——**4.** For notes on vv. 4–15, see on Matt. xiii. 1–23.——**9.** *What might this parable be?* Rather, "What was this parable?"——**14.** *That which fell among thorns*, for "they among thorns," the mind readily turning from the ground to the seed, whose life represented the value of the ground.——**15.** *That on the good ground.* See preceding note.——**16.** Compare Mark iv. 21 and Matt. v. 15.——**18.** See on Matt. xiii. 12.——**19.** *His brethren.*

tain which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

22 ¶ Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed, he fell asleep: and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, Master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

26 ¶ And they arrived at the country of the Gadarenes, which is over against Galilee.

27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee, torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go out into the deep.

32 And there was there a herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

36 They also which saw *it* told

See on Matt. xii. 46.——**22.** *The other side.* See on Matt. viii. 18.——**25.** *What manner of man.* See on Matt. viii. 27.——**26.** *Gadarenes.* See on Matt. viii. 28.——**27.** *A certain man.* See on Mark v. 2. For notes on this them by what means he that was possessed of the devils was healed.

37 ¶ Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

38 Now the man, out of whom the devils were departed, besought him that he might be with him: but Jesus sent him away, saying,

39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

40 And it came to pass, that, when Jesus was returned, the people *gladly* received him: for they were all waiting for him.

41 ¶ And, behold, there came a man named Jairus, and he was a ruler of the synagogue; and he fell down at Jesus' feet, and besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

43 ¶ And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came behind *him*, and touched the border of his garment: and immediately her issue of blood stanched.

45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

49 ¶ While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead; trouble not the Master.

50 But when Jesus heard *it*, he answered him, saying, Fear not: believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her: but he said, Weep not: she is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

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miracle, see on Mark v. 1–21.——**41.** For notes on vv. 41–56, see on Matt. ix. 18–26, and Mark v. 22–43.——**45.** *When all denied*, i. e., "when *very many* denied," a common use of "all" in all languages.

54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished: but he charged them that they should tell no man what was done.

CHAPTER IX.

THEN he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 And he said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

6 And they departed, and went through the towns, preaching the gospel, and healing every where.

7 ¶ Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;

8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded; but who is this, of whom I hear such things? And he desired to see him.

10 ¶ And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.

11 And the people, when they knew *it*, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

12 And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and

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IX.—**1.** For notes on 1–6, see on Matt. x. 1–14, and Mark vi. 8, 9.——**7.** See on Matt. xiv. 1, 2.——**10–17.** See on Matt. xiv. 13–21.——**18–27.**

brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

18 ¶ And it came to pass, as he was alone praying, his disciples were with him; and he asked them, saying, Whom say the people that I am?

19 They answering said, John the Baptist; but some *say*, Elias; and others *say*, that one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.

21 And he straitly charged them, and commanded *them* to tell no man that thing;

22 Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

23 ¶ And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's and of the holy angels.

27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

28 ¶ And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, and his raiment *was* white *and* glistering.

30 And, behold, there talked with him two men, which were Moses and Elias:

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

36 And when the voice was past, Jesus was found alone. And

See on Matt. xvi. 13–28.——**28–45.** See on Matt. xvii. 1–23, and Mark ix.

they kept *it* close, and told no man in those days any of those things which they had seen.

37 ¶ And it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son; for he is mine only child.

39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him, hardly departeth from him.

40 And I besought thy disciples to cast him out; and they could not.

41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare *him*. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 ¶ And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

46 ¶ Then there arose a reasoning among them, which of them should be greatest.

47 And Jesus, perceiving the thought of their heart, took a child, and set him by him,

48 And said unto them, Whosoever shall receive this child in my name receiveth me; and whosoever shall receive me, receiveth him that sent me: for he that is least among you all, the same shall be great.

49 ¶ And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us.

50 And Jesus said unto him, Forbid *him* not: for he that is not against us is for us.

51 ¶ And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem,

52 And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

55 But he turned, and rebuked

2–32.——**46–50.** See on Matt. xviii. 1–5.——**51.** *When the time was come.* Rather, "when the time was approaching," literally "was being fulfilled." *Received up* into heaven.——**52.** *Samaritans.* These were descendants of the them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

57 ¶ And it came to pass, that, as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

CHAPTER X.

AFTER these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

2 Therefore said he unto them, The harvest truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3 Go your ways: behold, I send you forth as lambs among wolves.

4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

5 And into whatsoever house ye enter, first say, Peace *be* to this house.

6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

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foreign people introduced into Palestine by the Assyrian monarch, when he carried to Assyria the Israelitish inhabitants, 720 years before Christ. See 2 Kings xvii. 3–41. They became a semi-Israelitish people. A few of them yet remain in Central Palestine (Samaria), holding their peculiar religious views. Of course, they were intensely hated by the true Jews of Judea and Galilee, who were separated geographically from one another by these interlopers. *To make ready for him.* Not only board and lodging (says Alford), but a welcome for him as the Messiah. The events recorded in the fourth chapter of John's gospel had occurred two years before.——**53.** This refers to the hatred between Jews and Samaritans above alluded to.——**60.** See on Matt. viii. 22.

X.—**1.** *Other seventy.* Rather, "seventy others." The twelve had been appointed, probably, a year before (Mark iii. 13, 14, and Luke vi. 13), and subsequently sent out to preach and work miracles (Matt. x. 1, Mark vi. 7, Luke ix. 2). The last-cited passage is the one alluded to in this verse by the word "other."——**2.** *Therefore said he unto them.* Rather, "Now he said unto them."——**4.** *Salute no man by the way* with the formal Oriental salutation, which consumed much time. Their tour was to be speedy.——**6.** *The son of peace.* Rather, "a son of peace," an Oriental expression for "a courteous

7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

17 ¶ And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan as lightning fall from heaven.

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you.

20 Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

21 ¶ In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto

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man." (Compare on Matt. x. 11.) *Your peace*, i. e., your benediction and its efficient results. *It shall turn to you again.* See on Matt. x. 13.——**7.** *In the same house.* Rather, "in that house."——**11.** See on Matt. x. 14. ——**12.** *In that day.* The Jews seem to have been in the habit of speaking thus anonymously of the judgment day. See Isaiah ii. 11, 2 Tim. i. 12, 18, and iv. 8. See also Matt. xi. 24 and Mark vi. 11.——**13.** *Chorazin . . . Bethsaida.* See on Matt. xi. 21.—— **14.** *Tyre and Sidon.* See on Matt. xv. 21.——**15.** *Capernaum.* See on Matt. viii. 5 and ix. 1. The strength of an Oriental figure is used in this verse.—— **17.** *The seventy returned.* Probably, after a not very long absence.——**18.** *I beheld.* Literally "I was beholding," during your absence, a vision of Satan falling from heaven at the spread of the truth.——**19.** This verse is to be understood both literally and figuratively. In the former fulfilment it was typical of the latter.——**20.** Rejoice not in your power, but your pardon.——**21.** See on Matt. xi. 25.——**25.** *Tempted*, i. e., babes: even so, Father; for so it seemed good in thy sight.

22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

23 ¶ And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see:

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them;* and to hear those things which ye hear, and have not heard *them*.

25 ¶ And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

31 And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion *on him*,

34 And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

38 ¶ Now it came to pass, as

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made trial of.——**27.** See Deut. vi. 5 and Lev. xix. 18.——**33.** *Samaritan.* See on chap. ix. 52.——**35.** *Two pence*, i. e., about thirty-two cents, to be reckoned as of far more value in those days. ——**37.** *Do thou likewise*, i. e., let no distinction of nation, race, or religion interfere with your love for your fellow. This inquirer, as a lawyer (one of the teachers of the law), was doubtless a fair example of Jewish pride and contempt of Samaritans and Gentiles. As he wishes to know what he should *do* to inherit eternal life, Christ shows him one they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

42 But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her.

CHAPTER XI.

AND it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins: for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11 If a son shall ask bread of any of you that is a father, will

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sort of *doing* which his life rejected, not as if such doing would win eternal life, but as such doing was one of the marks of an inheritor of eternal life.——**38.** *A certain village*, i. e., Bethany, two miles east of Jerusalem, at the eastern foot of the Mount of Olives. (John xi. 1.)——**40.** *Cumbered with much serving*, i. e., distracted with housekeeping.——**41.** *Careful.* Rather, "anxious."

XI.—**1–13.** The instructions of these verses, though including several teachings given in the sermon on the mount (Matt. vi. 9–13 and Matt. vii. 7–11), were evidently imparted, as here recorded, at another and much later period.——**3.** *Daily bread.* See on Matt. vi. 11.——**8.** The argument is as given in ver. 13, viz., "if ye, *being evil*, answer prayer, how much more will God, *being* he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children; how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

14 ¶ And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

15 But some of them said, He casteth out devils through Beelzebub the chief of the devils.

16 And others, tempting *him*, sought of him a sign from heaven.

17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth.

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges.

20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace:

22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 He that is not with me is against me; and he that gathereth not with me scattereth.

24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth *it* swept and garnished.

26 Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first.

27 ¶ And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed *is* the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea, rather, blessed *are* they that hear the word of God, and keep it.

29 ¶ And when the people were gathered thick together, he began to say, This is an evil gen-

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perfect goodness, answer prayer?"——**15.** *Beelzebub.* See on Matt. xii. 24.——**19.** *By whom do your sons cast them out?* See on Matt. xii. 27.——**20.** *With the finger of God.* In Matt. xii. 28 it is "by the Spirit of God." The phrases are equivalents.——**21.** *A strong man.* Rather, "the strong one," i. e., Satan. ——**22.** *A stronger than he.* Rather, "the stronger than he," i. e., Christ. *All his armour.* Literally "his panoply."——**24.** See on Matt. xii. 43.——

eration: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

32 The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

33 No man, when he hath lighted a candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil, thy body also *is* full of darkness.

35 Take heed therefore, that the light which is in thee be not darkness.

36 If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

37 ¶ And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38 And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner.

39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

40 *Ye* fools, did not he, that made that which is without, make that which is within also?

41 But rather give alms of such things as ye have; and, behold, all things are clean unto you.

42 But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 Woe unto you, scribes and

29–31. See on Matt. xii. 40–42.——**33.** See on Matt. v. 15.——**34, 35.** See on Matt. vi. 22, 23.——**36.** Connect the last two clauses thus: "the whole shall be full of light *as when* the lamp with its brightness enlightens thee."——**37.** *To dine.* Rather, "to take breakfast."——**38.** *Dinner.* Rather "breakfast." The Pharisees carried the ceremonial washings of the law to an unauthorized and absurd extent. Compare Mark vii. 1–9.——**39.** *Ravening*, i. e., desire for plunder.——**41.** *Give alms of such things as ye have.* Rather, "give that which is within as alms." Compare the preceding verse.——**42.** *Mint and rue.* Compare Matt. xxiii. 23, which is part of a similar (not the same) discourse.——**43.** *Markets*, i. e., public squares.——**47, 48.** See on Matt. xxiii. 29.——

Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware *of them.*

45 ¶ Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

46 And he said, Woe unto you also, *ye* lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute:

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

51 From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

53 And as he said these things unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things:

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

CHAPTER XII.

IN the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3 Therefore, whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do:

5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath

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49. *Therefore also said the wisdom of God, I will send them.* In the similar passage of Matthew (xxiii. 34) it is: "Wherefore behold *I* send them unto you, &c." Christ evidently means himself by the "wisdom of God." Alford supposes that he takes 2 Chron. xxiv. 18–22 as the basis of his remarks.——**51.** *Zacharias.* See on Matt. xxiii. 35, 36.

XII.—**1.** *First of all.* In ver. 13, Jesus speaks *secondly* to the multitude. Comp. Matt. xvi. 6.——**2–9.** Matt. x. 26–33.——**6.** *Two farthings* = three power to cast into hell; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

9 But he that denieth me before men shall be denied before the angels of God.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

11 And when they bring you unto the synagogues, and *unto* magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

13 ¶ And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge or a divider over you?

15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry.

20 But God said unto him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

21 So *is* he that layeth up treasure for himself, and is not rich toward God.

22 ¶ And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the body *is more* than raiment.

24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

25 And which of you with taking thought can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

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cents.——**10.** Matt. xii. 32.——**11, 12.** Matt. x. 18–20.——**13.** *Master.* Rather "Teacher."——**15.** Read, "for a man's life is not from his property, though

27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more *will he clothe* you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 ¶ But rather seek ye the kingdom of God; and all these things shall be added unto you.

32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

35 Let your loins be girded about, and *your* lights burning;

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately.

37 Blessed *are* those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41 ¶ Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season?

43 Blessed *is* that servant, whom his lord when he cometh shall find so doing.

44 Of a truth I say unto you,

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he abound in wealth."——**22–31.** See on Matt. vi. 25–33.——**29.** *Neither be ye of doubtful mind.* Rather "neither be ye anxious."——**32.** *The kingdom* of God in its fulness of blessing.——**33, 34.** Matt. vi. 19–21.——**35.** "Girded loins" (that is, a tucked up and girdled garment) were in the East a mark of readiness for work. The "burning lights" are explained in the parable of the ten virgins in Matt. xxv.——**37.** *And serve them* as a mark of his love. Such a sign of regard is illustrated by Oriental habits.——**38.** *Second watch... third watch.* There were four watches in the night (comp. Matt. xiv. 25). The first extended from six o'clock to nine, the second from nine to twelve, the third from twelve to three, and the fourth from three to six in the morning. These that he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

46 The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

47 And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.

49 ¶ I am come to send fire on the earth; and what will I, if it be already kindled?

50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 ¶ And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

55 And when *ye see* the south wind blow, ye say, There will be heat; and it cometh to pass.

56 *Ye* hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

57 Yea, and why even of yourselves judge ye not what is right?

58 ¶ When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver

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watches were modified according to the time of sunset and sunrise.——**39.** *Goodman of the house.* Rather "master of the house." Matt. xxiv. 43, 44.——**42-46.** Matt. xxiv. 45-51.——**46.** See on Matt. xxiv. 51. *The unbelievers.* Rather "the unfaithful" servants.——**49, 50.** I would paraphrase these verses thus: "I am come to set this world on fire, by establishing that truth which will call out the bitter hostility of man's natural heart, nor have I any higher desire for this world than this enkindling (what will I... what do I wish *more*), and I personally must undergo a baptism of blood to perfect this work of establishing saving truth, and until the accomplishment of this baptism, I am emptied of my Divine fulness, I am straitened in power and glory." Then the fire (the enmities enkindled) is defined in vv. 51-53.——**51-53.** Matt. x. 34-36.——

thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

CHAPTER XIII.

THERE were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

3 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

6 ¶ He spake also this parable; A certain *man* had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down: why cumbereth it the ground?

8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung *it*:

9 And if it bear fruit, *well*: and if not, *then* after that thou shalt cut it down.

10 And he was teaching in one of the synagogues on the sabbath.

11 ¶ And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*.

12 And when Jesus saw her, he called *her to him*, and said unto her, Woman, thou art loosed from thine infirmity.

13 And he laid *his* hands on her: and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

15 The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass

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54–57. Comp. Matt. xvi. 2, 3.——**58.** *Hale*, i. e., "haul" or "drag." (See Acts viii. 3.)——**58, 59.** See on Matt. v. 25, 26. The mite was one eighth of a cent. See on Mark xii. 42.

XIII.—**1.** This verse refers to some insurrection probably quelled with blood, which had lately occurred in Jerusalem. ——**3.** *Ye shall all likewise perish*, i. e., a bitter end awaits every sinner, of which this slaughter of the Galileans is but a type.——**4.** *Siloam.* This village, still retaining its old name, clings to the west side of the range of Olivet, overhanging the valley of the Kedron, and is thus opposite the S. E. corner of Jerusalem. *Sinners.* A different word from that in the second verse, and literally meaning "debtors."——**7.** *Cumbereth.* Rather "injureth" or "impoverisheth."——**11.**

from the stall, and lead *him* away to watering?

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

18 ¶ Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

20 And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three measures of meat, till the whole was leavened.

22 And he went through the cities and villages, teaching, and journeying toward Jerusalem.

23 Then said one unto him, Lord, are there few that be saved? And he said unto them,

24 ¶ Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 But he shall say, I tell you, I know you not whence ye are; depart from me, all *ye* workers of iniquity.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.

29 And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.

30 And, behold, there are last which shall be first; and there are first which shall be last.

31 ¶ The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence; for Herod will kill thee.

32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to

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A spirit of infirmity. Compare ver. 16. She had a disease which Satan maintained in her. (Compare Job's case.) ——**18–21.** Matt. xiii. 31–33.——**24.** Matt. vii. 13, 14.——**28.** *Weeping and gnashing of teeth.* See on Matt. viii. 13. ——**31.** *Herod will kill thee.* Rather, "Herod wishes to kill thee." Herod Antipas is referred to. See on Matt. xiv. 1.——**32.** *That fox.* Alford thinks that Herod did not wish to kill Jesus, but sent these Pharisees to spread such a rumour, in order to induce Jesus to leave his jurisdiction. Herod's *general* character, however, may be referred to. I propose the following for this difficult day and to morrow, and the third *day* I shall be perfected.

33 Nevertheless I must walk to day, and to morrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem.

34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not!

35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, Blessed *is* he that cometh in the name of the Lord.

CHAPTER XIV.

AND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.

2 And, behold, there was a certain man before him which had the dropsy.

3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?

4 And they held their peace. And he took *him*, and healed him, and let him go;

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

6 And they could not answer him again to these things.

7 ¶ And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

8 When thou art bidden of any *man* to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12 ¶ Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy

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passage: "Behold, I cast out devils and I do cures for only a few days longer, when my course shall be completed. However, I must journey on out of your jurisdiction during those few days, not because you would kill me if I remained, but because my death (which I seek) can only be accomplished in prophet-killing Jerusalem."——**33.** *Walk.* Rather "journey."——**34, 35.** See on Matt. xxiii. 37–39.

XIV.—**7.** *Chief rooms.* Rather "chief places at table."——**8.** *Highest room.* See preceding note. *Sit not down.* Rather "recline not."——**9.** *Room.* Rather "place."——**10.** *Sit down.* Rather "recline." *Worship.* Rather "honour."——**12.** *A dinner or a supper.* Rather friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompense be made thee.

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

15 ¶ And when one of them that sat at meat with him heard these things, he said unto him, Blessed *is* he that shall eat bread in the kingdom of God.

16 Then said he unto him, A certain man made a great supper, and bade many:

17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

18 And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled.

24 For I say unto you, That none of those men which were bidden shall taste of my supper.

25 ¶ And there went great multitudes with him: and he turned, and said unto them,

26 If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it?*

29 Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him,

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"a breakfast or a dinner."——**16.** *Supper.* Rather "dinner."——**17.** *Supper time.* Rather "dinner-time."——**24.** *Supper.* As above.——**26.** An Oriental hyperbole, explained by Matt. x. 37, and clearly indicated by "hating his own life" in this passage.——**27.** *His cross.* See on Matt. x. 38.——**28.** The connection of 28–32 with that which precedes and follows seems to be represented thus: "You must give up all for me, for in building a tower or waging a war you make great sacrifices equal to the undertaking; so here you must make your greatest sacrifice for your greatest good."——**34.** Compare Matt. v. 13.

30 Saying, This man began to build, and was not able to finish.

31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

34 ¶ Salt *is* good: but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill; *but* men cast it out. He that hath ears to hear, let him hear.

CHAPTER XV.

THEN drew near unto him all the publicans and sinners for to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 ¶ And he spake this parable unto them, saying,

4 What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.

6 And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

8 ¶ Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it?*

9 And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

11 ¶ And he said, A certain man had two sons:

12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me.* And he divided unto them *his* living.

Christ's followers are the salt. If they lose their savour, they are false disciples—and such they must be unless they give up all for Christ.

XV.—**1.** *Publicans.* See on Matt. v. 46. *Sinners.* Distinguished for openly vicious ways.——**7.** *Just persons, which need no repentance.* Language accommodated to the views of the Pharisees addressed. It means "those who think they are just and need no repentance." Some take the passage literally.——**8.** *Ten pieces of silver.* Gr. "ten drachmæ." The drachma was about 18 cents. The illustration is taken from humble life.——**12.** *His living.* Rather "their

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet:

23 And bring hither the fatted calf, and kill *it;* and let us eat, and be merry:

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in: therefore came his father out, and entreated him.

29 And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son,

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living."——**15.** *To feed swine.* The lowest of offices in a Jew's estimation.——**16.** *He would fain have filled his belly.* He eat "the husks," but couldn't satisfy his belly. *Husks.* Really the fruit of the carob-tree, bean-like and of a sweet taste—a very flat and poor food.——**22.** *Shoes on his feet.* Servants went shoeless.——**23.** *The fatted calf*, kept ready in case of the arrival of guests. ——**29.** *A kid.* Much less in value than a calf, especially a *fatted* calf.

thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

CHAPTER XVI.

AND he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

6 And he said, A hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

11 If therefore ye have not

XVI.—**4.** *They.* My lord's debtors.——**5.** The bill (Gr. "gramma") being made out by the debtor cannot be his *due bill* or account, for the steward would make out that, but must be his *check* for payment. I take it, that the steward, having, of course, saved up some funds, paid part of the debts of these debtors. Thus the first, owing a hundred measures of oil, wrote an order for fifty, and the steward, in order to make him a friend, made up the other fifty. Thus I hold he did not cheat his master in this, but is called (in ver. 8) "the unjust steward," because in the first instance (ver. 1) he wasted his lord's goods. *A hundred measures.* Literally "a hundred baths" = seven hundred and fifty gallons.——**7.** *A hundred measures.* Literally "a hundred cors" = a thousand bushels——**9.** *Mammon.* Chaldee word for "riches." By *unrighteous mammon* or *mammon of unrighteousness* is meant "riches which so generally minister to unrighteousness, being used unrighteously," as by this steward, who "wasted" his lord's goods. The meaning of this verse is, "Use this worldly wealth (which is so generally misused) in building up the truth, and thus making lasting friends, who will be yours when you lose the world." The steward, who had at first used money wrongfully, afterward used it prudently. *They* = friends.——**10.** True faithfulness in the use of worldly wealth betokens a faithfulness in the great interests of the soul.——**11.** How can God confide the wealth of his heavenly kingdom, with its attendant duties and rebeen faithful in the unrighteous mammon, who will commit to your trust the true *riches*?

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13 ¶ No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees also, who were covetous, heard all these things: and they derided him.

15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

16 The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it.

17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.

18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery.

19 ¶ There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: and the rich man also died, and was buried;

23 And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a great gulf fixed: so that they which would

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sponsibilities, on him who has not used His earthly gifts to His glory?——**12.** If, when God has entrusted you with wealth as his steward, you have been unfaithful in its use, how can He confer wealth upon you as your own, knowing you will of course misuse that also? The latter wealth is the joy of His kingdom. ——**13.** Matt. vi. 24.——**16.** See on Matt. xi. 12.——**17.** *Tittle.* See on Matt. v. 18.——**18.** This sample of God's law which the Pharisees broke is given as an illustration of their opposition to the law and to the gospel, which upheld the law in its moral force.——**21.** *Desiring to be fed.* This does not imply that he was not fed.——**22.** *Abraham's bosom.* The figure is that of a feast, where one guest leaned, in reclining, against the bosom of another. ——**23.** *In hell.* Not so. Rather "in the world of spirits," not referring to the good or bad character of the place. The character is denoted in the next clause.

pass from hence to you cannot; neither can they pass to us, that *would come* from thence.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

CHAPTER XVII.

THEN said he unto the disciples, It is impossible but that offences will come: but woe *unto him*, through whom they come!

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 ¶ Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

5 And the apostles said unto the Lord, Increase our faith.

6 And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

7 But which of you, having a servant ploughing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

11 ¶ And it came to pass, as he went to Jerusalem, that he

XVII.—**1.** *Offences.* Literally "stumbling-blocks." Matt. xviii. 7.——**2.** See on Matt. xviii. 6.——**4.** Compare Matt. xviii. 21, 22.——**6.** Compare Matt. xvii. 20 and xxi. 21. *Sycamine* = mulberry.——**7.** This and the following verses are uttered to guard the recipients of an increased faith from spiritual pride. *By and by.* Rather "immediately." It belongs to the "Go" below, thus: "Go immediately and recline at the meal."——**9.** *Trow*, i. e., think.——**10.** *We are unprofitable servants*, i. e., we have not laid our master under any obligation, for we owed him this service.——**11.** *He passed through the midst of Samaria and Galilee.* Rather, "He was passing by the frontiers of Samaria and Galilee," passed through the midst of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

13 And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

14 And when he saw *them*, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16 And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan.

17 And Jesus answering said, Were there not ten cleansed? but where *are* the nine?

18 There are not found that returned to give glory to God, save this stranger.

19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

20 ¶ And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*.

23 And they shall say to you, See here; or, see there: go not after *them*, nor follow *them*.

24 For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.

25 But first must he suffer many things, and be rejected of his generation.

26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.

30 Even thus shall it be in the day when the Son of man is revealed.

31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not

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i. e., on the north border of Samaria.——**14.** *Go shew yourselves unto the priests.* See Levit. xiv. As the leper showed himself to the priest for cleansing *when the leprosy had left him*, these lepers had faith that before they reached the priest, they would be healed.——**16.** *Samaritan.* See on ix. 52.——**17.** *Were there not ten cleansed?* Rather, "Were not the ten cleansed?"——**18.** *Stranger.* Of other than the Jewish race.——**19.** *Made thee whole*, in soul as well as in body.——**20-37.** Compare Matt. xxiv.——**27.** Gen. vii.——**29.** Gen.

come down to take it away; and he that is in the field, let him likewise not return back.

32 Remember Lot's wife.

33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

34 I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left.

35 Two *women* shall be grinding together; the one shall be taken, and the other left.

36 Two *men* shall be in the field; the one shall be taken, and the other left.

37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body *is*, thither will the eagles be gathered together.

CHAPTER XVIII.

AND he spake a parable unto them *to this end*, that men ought always to pray, and not to faint;

2 Saying, There was in a city a judge, which feared not God, neither regarded man:

3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

8 I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you, this man went down to his house justified *rather* than the other: for every one that

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xix.——**31.** *Stuff* = goods or furniture.——**32.** Gen. xix. 26.——**33.** See on Matt. x. 39.——**37.** On Matt. xxvi. 28.

XVIII.—**3.** *Avenge*, &c., i. e., "See that my cause is made just against my adversary."——**5.** *Weary me.* Literally "strike me in the face."——**6, 7, 8.** The argument is, if an unjust man is induced to do right by importunity, cannot a just God be reached by prayer? Yet how few there are to have faith in God's justice thus displayed!——**8.** *When the Son of man cometh* in any of his visitations of judgment, individual, exalteth himself shall be abased; and he that humbleth himself shall be exalted.

15 And they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them.

16 But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou me good? none *is* good, save one, *that is*, God.

20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 And he said, All these have I kept from my youth up.

22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

23 And when he heard this, he was very sorrowful: for he was very rich.

24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard *it* said, Who then can be saved?

27 And he said, The things which are impossible with men are possible with God.

28 Then Peter said, Lo, we have left all, and followed thee.

29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

31 ¶ Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

33 And they shall scourge *him*, and put him to death; and the third day he shall rise again.

34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

35 ¶ And it came to pass, that as he was come nigh unto Jericho,

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national, or œcumenical.——**18–30.** See on Matt. xix. 16–29.——**31–34.** See on Matt. xx. 17–19.——**35–43.** See on Matt. xx. 29–34.

a certain blind man sat by the way side begging:

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus, *thou* Son of David, have mercy on me.

39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, *Thou* Son of David, have mercy on me.

40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee.

43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw *it*, gave praise unto God.

CHAPTER XIX.

AND *Jesus* entered and passed through Jericho.

2 And, behold, *there was* a man named Zaccheus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore tree to see him; for he was to pass that *way*.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down; for to day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zaccheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* fourfold.

9 And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham.

10 For the Son of man is come to seek and to save that which was lost.

XIX.—**1.** See on Matt. xx. 30.——**2.** *Zaccheus.* Although this is a Jewish name, it is probable that Zaccheus was a Gentile; this supposition gives force to our Lord's words in ver. 9, "forasmuch as he also (even this Gentile) is a (true) son of Abraham." It also gives additional force to ver. 10. *The chief among the publicans.* Rather "a chief publican," i. e., a revenue officer of higher than ordinary rank.——**3.** *For the press.* Rather "from the crowd."——**4.** *Sycamore* = fig-mulberry, a tree that reaches a great size.——**7.** *A sinner.* Probably Zaccheus was well-known as an extortioner. See next verse.——**8.** *I give . . . I restore.* Not, "I am in the habit of giving and restoring." There is here no boasting reference to the past, but a penitent promise for the future. "I now form, under God, the resolution to give and to restore, to heal the breaches I have made." This was evidence of his faith.——**9.** See

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

14 But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin:

21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24 And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

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above on ver. 2.——**11.** The disciples were doubtless still anticipating a worldly kingdom with its external pomp, although the rebuke to James and John must have been given shortly before (Matt. xx. 20–28).——**12.** This parable of the *pounds* must not be confounded with the parable of the talents (Matt. xxv. 14). *To receive for himself a kingdom, and to return*, i. e., to receive from the emperor the gift of a tributary kingdom, and then to return to its administration.——**13.** He appears to try the character of these ten servants by entrusting each with a small amount. The *pound* is literally a "mina," about $20.——**22.** God's argument with man is, "I am to be either loved or feared. If you love me, you will use well what I entrust to you; if you fear me, your fear should impel you to your duty." For sloth there is no excuse.——**26.**

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

28 ¶ And when he had thus spoken, he went before, ascending up to Jerusalem.

29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples,

30 Saying, Go ye into the village over against *you;* in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither.*

31 And if any man ask you, Why do ye loose *him?* thus shall ye say unto him, Because the Lord hath need of him.

32 And they that were sent went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

38 Saying, Blessed *be* the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

41 ¶ And when he was come near, he beheld the city, and wept over it,

42 Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

45 And he went into the temple, and began to cast out them that sold therein, and them that bought;

46 Saying unto them, It is written, My house is the house of

See on Matt. xxv. 29.——**27.** This and the 14th verse have nothing to do with the rest of the parable, but introduce a new lesson.——**28.** *To Jerusalem* from Jericho is about 20 miles. The road passes up from the sunken plain of Jordan through the limestone solitudes to the high hill-country of Judea.——**29-38.** See on Matt. xxi. 1-9.——**42.** *If thou hadst known* = would that thou prayer; but ye have made it a den of thieves.

47 And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him,

48 And could not find what they might do: for all the people were very attentive to hear him.

CHAPTER XX.

AND it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him* with the elders,

2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.

7 And they answered, that they could not tell whence *it was*.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

9 Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent *him* away empty.

11 And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty.

12 And again he sent a third: and they wounded him also, and cast *him* out.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid.

17 And he beheld them, and said, What is this then that is

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hadst known.——**45–48.** See on Matt. xxi. 12, 13.——**48.** *Were very attentive to hear him.* Literally "hung upon him, hearing."

XX.—**1.** *Preached the gospel.* Or, "made known the good news."——**8.** Christ's denial may thus be connected with their refusal to reply: "If you written, The stone which the builders rejected, the same is become the head of the corner?

18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

19 ¶ And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20 And they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person *of any*, but teachest the way of God truly:

22 Is it lawful for us to give tribute unto Cesar, or no?

23 But he perceived their craftiness, and said unto them, Why tempt ye me?

24 Shew me a penny. Whose image and superscription hath it? They answered and said, Cesar's.

25 And he said unto them, Render therefore unto Cesar the things which be Cesar's, and unto God the things which be God's.

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

27 ¶ Then came to *him* certain of the Sadducees, which deny that there is any resurrection; and they asked him,

28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also: and they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.

34 And Jesus answering said unto them, The children of this world marry, and are given in marriage:

35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

36 Neither can they die any more: for they are equal unto the

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have not the honesty to speak your convictions concerning John, you show a state of mind which must not be gratified by my reply to your question."——**9-19.** See Matt. xxi. and Mark xii.——**17.** See Psalm cxviii. 22.——**19.** See Mark x. 12.——**20.** *Which should feign themselves just men.* Or, "who should feign themselves to be sincere inquirers." *Governor*, i. e., the Roman procurator of Judea, Pontius Pilate. For this context, see Matt. xxii. and Mark xii.——

angels; and are the children of God, being the children of the resurrection.

37 Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living: for all live unto him.

39 ¶ Then certain of the scribes answering said, Master, thou hast well said.

40 And after that they durst not ask him any *question at all.*

41 And he said unto them, How say they that Christ is David's son?

42 And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord, how is he then his son?

45 ¶ Then in the audience of all the people he said unto his disciples,

46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

47 Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

CHAPTER XXI.

AND he looked up, and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow casting in thither two mites.

3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all:

4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

5 ¶ And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

6 *As for* these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

7 And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?

8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ;* and the time draweth near: go ye not therefore after them.

9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end *is* not by and by.

10 Then said he unto them,

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37. *At the bush.* See Mark xii. 26.——**42.** See Psalm cx. 1.——**46.** *Chief rooms.* Rather, "chief seats," or couches.——**47.** *Damnation,* i. e., judgment.

XXI.—**1-4.** See Mark xii.——**5-36.** See Matt. xxiv. and Mark xiii.——**9.** *By and by,* i. e., "immediately," the old meaning of "by and by."——**31.** *Come*

Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

12 But before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

13 And it shall turn to you for a testimony.

14 Settle *it* therefore in your hearts, not to meditate before what ye shall answer:

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death.

17 And ye shall be hated of all *men* for my name's sake.

18 But there shall not a hair of your head perish.

19 In your patience possess ye your souls.

20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

25 ¶ And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

27 And then shall they see the Son of man coming in a cloud with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

29 And he spake to them a parable; Behold the fig tree, and all the trees;

30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, This

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to pass. Rather "coming to pass."——37. *In the daytime . . . at night.* Rather, "during the days" . . . "during the nights." *Abode.* Rather "lodged."

generation shall not pass away, till all be fulfilled.

33 Heaven and earth shall pass away; but my words shall not pass away.

34 ¶ And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and *so* that day come upon you unawares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

37 And in the daytime he was teaching in the temple; and at night he went out, and abode in the mount that is called *the mount* of Olives.

38 And all the people came early in the morning to him in the temple, for to hear him.

CHAPTER XXII.

NOW the feast of unleavened bread drew nigh, which is called the passover.

2 And the chief priests and scribes sought how they might kill him; for they feared the people.

3 ¶ Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

7 ¶ Then came the day of unleavened bread, when the passover must be killed.

8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?

12 And he shall shew you a large upper room furnished: there make ready.

13 And they went, and found as he had said unto them: and they made ready the passover.

14 And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, With desire I have desired to eat

XXII.—**1.** See Mark xiv. 1 and the chapter generally, and Matt. xxvi. for notes on this chapter.——**2.** *For they feared the people.* Supply before these words the suppressed sentence "but were perplexed."——**15.** *With desire I have desired.* A Hebraism for "I have greatly desired."——**16.** *Until it be fulfilled in the kingdom of God*, i. e., "until the Passover have its type answered by the this passover with you before I suffer:

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves:

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 ¶ And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

21 ¶ But, behold, the hand of him that betrayeth me *is* with me on the table.

22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!

23 And they began to inquire among themselves, which of them it was that should do this thing.

24 ¶ And there was also a strife among them, which of them should be accounted the greatest.

25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

26 But ye *shall* not *be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth.

28 Ye are they which have continued with me in my temptations.

29 And I appoint unto you a kingdom, as my Father hath appointed unto me;

30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

31 ¶ And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you, that he may sift *you* as wheat:

32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

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death of Christ, the real Paschal Lamb, at the establishment of the new Christian dispensation."——**18.** *Until the kingdom of God shall come*, i. e., "until the new Christian dispensation shall be established."——**21.** *On the table.* Rather "at the table." The same words as in ver. 30.——**30.** See Matt. xix. 28.——**32.** *And when thou art converted, strengthen, &c.* Rather, "and do thou turn about and strengthen, &c." The word translated "converted" is rendered in chap. xvii. 4, 31, "turn again" and "return." Notice that the Saviour says that Satan

35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

38 And they said, Lord, behold, here *are* two swords. And he said unto them, It is enough.

39 ¶ And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.

41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done.

43 And there appeared an angel unto him from heaven, strengthening him.

44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

47 ¶ And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 ¶ And one of them smote the servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52 Then Jesus said unto the chief priests, and captains of the

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had desired to have them *all* and sift them (the "you" is plural), and he urges Peter to rouse himself up as a strengthener of his brethren.——**35.** *Scrip*, i. e., wallet.——**36.** *And he that hath no sword, &c.* This clause should read, "And he that hath none (no purse), let him sell his garment and buy a sword." Those who had purses were advised to take them to purchase swords, and those who had no purses to sell their garments, and thus purchase them. This is evidently only a striking Oriental hyperbole to denote that days of persecution were at hand. Christ did not desire a literal obedience and the procurement of swords, but said, as it were: "Everything was peaceful when I formerly sent you forth, but when I again send you forth it will not be so. Then, if ever, swords will be needed, and a worldly wisdom would urge their procurement." The 38th verse and Matt. xxvi. 52 confirm this view.——**37.** See Isaiah liii. 12. ——**39–46.** See Matt. xxvi. and Mark xiv.——**40.** *At the place* of destination, temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

54 ¶ Then took they him, and led *him*, and brought him into the high priest's house. And Peter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after another confidently affirmed, saying, Of a truth this *fellow* also was with him; for he is a Galilean.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

63 ¶ And the men that held Jesus mocked him, and smote *him*.

64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

66 ¶ And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,

67 Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

68 And if I also ask *you*, ye will not answer me, nor let *me* go.

69 Hereafter shall the Son of man sit on the right hand of the power of God.

70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

Gethsemane.——**55.** For an arrangement of the three denials, see Matt. xxvi. 69.——**63-65.** This mockery of Christ took place in the council or sanhedrim, and belongs chronologically at the end of this chapter. Compare Matthew and Mark.——**65.** *Blasphemously.* A word used in regard to speech against man as well as against God. It means here simply "calumniously."——**66.** *Council*, i. e., sanhedrim, the highest ecclesiastical body.——**68.** *Ye will not answer me.* Perhaps referring to the conversation recorded in chap. xx. 1-8.

CHAPTER XXIII.

AND the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Cesar, saying that he himself is Christ a king.

3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest *it*.

4 Then said Pilate to the chief priests and *to* the people, I find no fault in this man.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8 ¶ And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long *season*, because he had heard many things of him; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but he answered him nothing.

10 And the chief priests and scribes stood and vehemently accused him.

11 And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 ¶ And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves.

13 ¶ And Pilate, when he had called together the chief priests and the rulers and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

16 I will therefore chastise him, and release *him*.

17 (For of necessity he must release one unto them at the feast.)

18 And they cried out all at once, saying, Away with this *man*, and release unto us Barabbas:

19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)

20 Pilate therefore, willing to release Jesus, spake again to them.

21 But they cried, saying, Crucify *him*, crucify him.

XXIII.—**1.** *Pilate.* See Matt. xxvii. 2.——**2.** *Cesar.* Tiberius Cesar was then Emperor of the Roman world.——**4.** *Then.* Rather "and."——**7.** *Herod.* This is Herod Antipas. See Matt. xiv. 1.——**9.** *Questioned with him.* Rather "questioned him."——**11.** *Set him at nought*, i. e., heaped contempt upon him. *A gorgeous robe.* Rather "gorgeous garments."——**15.** *Unto him.* Rather "by

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go.

23 And they were instant with loud voices, requiring that he might be crucified: and the voices of them and of the chief priests prevailed.

24 And Pilate gave sentence that it should be as they required.

25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

27 ¶ And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bear, and the paps which never gave suck.

30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 For if they do these things in a green tree, what shall be done in the dry?

32 And there were also two others, malefactors, led with him to be put to death.

33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 ¶ Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

35 And the people stood beholding. And the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the King of the Jews, save thyself.

38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 ¶ And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for

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him."——**26.** *Cyrenian.* See Matt. xxvii. 32.——**31.** "If they act thus cruelly when there is the restraint of the Roman government upon them, what will they do when that restraint is overthrown in rebellion?" The figure is taken from the readiness to burn of dry wood as compared with green and moist wood. ——**33.** *Calvary.* See Matt. xxvii. 33. ——**40.** *Dost not thou fear God?* The we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

45 And the sun was darkened, and the vail of the temple was rent in the midst.

46 ¶ And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

50 ¶ And, behold, *there was* a man named Joseph, a counsellor; *and he was* a good man, and a just:

51 (The same had not consented to the counsel and deed of them:) *he was* of Arimathea, a city of the Jews; who also himself waited for the kingdom of God.

52 This *man* went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was the preparation, and the sabbath drew on.

55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

CHAPTER XXIV.

NOW upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

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pronoun in the Greek is emphatic, thus: "And dost not *thou* (any more than these crucifiers) fear God?"——**42.** *Into thy kingdom.* Rather "in thy kingdom."——**44.** *Earth.* Rather "land."——**45.** The rending of the vail occurred (we learn from Matthew and Mark) after our Saviour gave up the ghost.——**47.** *Saw what was done*, i. e., the earthquake and the last cry of Jesus. Compare Matthew and Mark.——**48.** *Smote their breasts.* A sign of sorrow.——**54.** *The preparation.* See Mark xv. 42. *The sabbath drew on.* Rather, "the sabbath was just about dawning." Jesus died at 3 o'clock in the afternoon, and Joseph, with Nicodemus (John xix. 39), took down the body several hours afterward. It was nearly dawn when the entombment was complete.

XXIV.—**1.** For the events after the resurrection, see note at the close of

2 And they found the stone rolled away from the sepulchre.

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead?

6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles.

11 And their words seemed to them as idle tales, and they believed them not.

12 Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

13 ¶ And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them.

16 But their eyes were holden that they should not know him.

17 And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them,

Matthew's gospel.——**13.** *Emmaus* is here said to be 60 furlongs (i. e., 7 miles) from Jerusalem. Dr. Robinson and others think that this is a mistranscription for 160 furlongs, and that the Emmaus of the Maccabees and Nicopolis of a later day was this place here mentioned, lying more than 20 miles northwest of Jerusalem, and now called Amwas. The tone of the narrative, however, seems to demand a spot nearer to Jerusalem, and to confirm the common reading of "60 furlongs." If Emmaus is the Greek form of the Hebrew "Hammath" and the Arabic "Hammam," meaning "warm springs," it may have been a common name in Palestine, and there may be a place suiting such a name at 7 miles' distance from Jerusalem.——**18.** *Cleopas.* Perhaps the brother of our Lord's mother (John xix. 25). The question of Cleopas might be thus rendered: "You surely are a stranger in Jerusalem, not to know the things that have just happened there." The word translated "only," however, is often translated in the New Testament as "separate" or "apart," and thus these words

What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.

28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

29 But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they told what things *were done* in the way, and how he was known of them in breaking of bread.

36 ¶ And as they thus spake, Jesus himself stood in the midst

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of Cleopas may be, "You must sojourn in Jerusalem entirely by yourself, not to know what is the universal topic of conversation there."——**21.** *Which should have redeemed Israel*, i. e., the Messiah, who was to be the Redeemer (Heb. *Goel*) to rescue the lost inheritance, and be both God and "next of kin." See the Book of Ruth.——**25.** *Slow of heart to believe*, i. e., "slow to believe in your hearts."——**28.** *The village.* See ver. 13.——**30.** This blessing and breaking the bread was the well-known sign of the Lord, as instituted on the night in of them, and saith unto them, Peace *be* unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them *his* hands and *his* feet.

41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of a honeycomb.

43 And he took *it*, and did eat before them.

44 And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

45 Then opened he their understanding, that they might understand the Scriptures,

46 And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

49 ¶ And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

50 ¶ And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

52 And they worshipped him, and returned to Jerusalem with great joy:

53 And were continually in the temple, praising and blessing God. Amen.

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which he was betrayed. In truth, it was the Lord's supper.——**44.** *Which were written.* Rather "which are written." *The law of Moses . . . the prophets . . . the Psalms.* These formed the three divisions of the Jewish Scriptures. The "law of Moses" was of course the Pentateuch, or five books. The "prophets" included (besides the prophets) the books of Joshua, Judges, Samuel, and Kings. The "Psalms" comprised all the other books, more commonly called the "Holy Writings," but, as the Psalms formed the most prominent part of these, the whole are intended by this name.——**49.** *The promise of my Father.* The promised Spirit. See Joel ii. 28.——**50.** *Bethany.* See on Matt. xxi. 1.

THE GOSPEL ACCORDING TO

SAINT JOHN.

CHAPTER I.

IN the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

4 In him was life; and the life was the light of men.

5 And the light shineth in darkness; and the darkness comprehended it not.

6 ¶ There was a man sent from God, whose name *was* John.

7 The same came for a witness, to bear witness of the Light, that all *men* through him might believe.

8 He was not that Light, but *was sent* to bear witness of that Light.

9 *That* was the true Light, which lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was made flesh, and dwelt among us, (and

I.—**1.** *The Word.* The fourteenth verse shows that Christ is here meant. John wrote his gospel long after the other gospels, when the Gnostic heresy was spreading, which used the Greek term for "Word" in a very false semi-Rabbinical, semi-heathen way regarding Christ.——**5.** *Comprehended*, i. e., "grasped," or "took hold of." These first five verses form an introduction, which might thus be paraphrased: "The Eternal Word who made all things, and from whose inspiring life alone can come a saving light to man in his spiritual darkness, now causes this light to shine (by his incarnation and gospel), but man has rejected the light." Then the gospel follows, telling how this light shone in Christ and was rejected in his crucifixion.——**6.** *John*, i. e., John the Baptist.——**7.** *The Light*, i. e., Christ himself, who alone can enlighten man's darkness.——**9.** *Which lighteth every man.* This verse would read better, "That was the true Light, which, coming into the world, lighteth every man." *Every man*, i. e., every man to whom Christ was preached. The words "all" and "every" cannot be pressed always to a literal interpretation: usage forbids. By Christ life and immortality were brought to light. Even those souls who did not receive Christ into their hearts were enlightened in their intellects by his gospel.——**10.** *And the world knew him not.* An opposition is evidently intended, viz., "And *yet* the world, &c."——**12.** *Power.* Rather "authority."——**13.** God's children are not so by blood (i. e., naturally), nor by the will of the flesh (i. e., by a change wrought in and by the man himself), nor by the will of man (i. e., by a change wrought by other external human agency), but by God's free grace and sovereign power.——**14.** *Full of grace and truth.* This refers to the we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

15 ¶ John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me; for he was before me.

16 And of his fulness have all we received, and grace for grace.

17 For the law was given by Moses, *but* grace and truth came by Jesus Christ.

18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

19 ¶ And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet?

26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

29 ¶ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world!

30 This is he of whom I said, After me cometh a man which is preferred before me; for he was before me.

Word. Compare vv. 16, 17.——**16.** *Grace for grace*, i. e., grace in place of grace. The gospel dispensation followed the Mosaic, both being given by grace. Then follows the connection of ver. 17, "*for* the law, &c."——**17.** For the law (which was of grace given) was given by Moses, but that which was preeminently a dispensation of grace came by Jesus Christ. Compare Gal. iii. 19, 24. ——**19.** *Priests and Levites.* Representing the whole ecclesiastical system of the Jews. The priests were the descendants of Aaron, and were the sole sacrificers. The Levites were the rest of the male descendants of Levi, and discharged the other duties pertaining to the ceremonial worship.——**21.** *That Prophet*, i. e., the great Prophet, of whom Moses spake Deut. xviii. 15, and for whom as their Messiah the Jewish people were looking.——**23.** *As said the prophet Esaias.* See Isaiah xl. 3.——**24.** *Pharisees.* See Matt. iii. 7.——**25.** *Why baptizest thou then?* Baptism being a mark of entrance upon a new system. ——**26.** *I baptize with water.* The antithesis is not here given, but is found in Matt. iii. 11, "he shall baptize you with the Holy Ghost and with fire."——**28.**

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

35 Again the next day after, John stood, and two of his disciples;

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

43 ¶ The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Be-

Bethabara. See Matt. iii. 6.——**31.** *And I knew him not.* Rather, "And even I did not know him." John was related to Jesus in the flesh, and yet did not know that he was the Messiah until he revealed himself thus at Jordan. Verses 32 and 33 show how John was first to know the mighty fact.——**32.** See Matt. iii. 16.——**39.** *Tenth hour*, i. e., about 4 o'clock in the afternoon.——**41.** *Which is, being interpreted, the Christ* (*Anointed*). These, of course, are the words of the Evangelist. *Messias.* Heb. Mashiah, i. e., Anointed.——**42.** *Which is, by interpretation, a stone.* The Greek word is Petros, i. e., Peter.——**43.** *Galilee.* The northern division of Palestine, 60 miles north of Jerusalem.——**44.** *Bethsaida* in Galilee, on the west shore of the sea of Galilee, or lake of Gennesaret.——**47.** *Guile*, i. e., deceit. Nathanael's was an open, candid charhold an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

CHAPTER II.

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

2 And both Jesus was called, and his disciples, to the marriage.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you, do *it*.

6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the gover-

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acter.——**49.** *The Son of God . . . the King of Israel*, so long expected by the Jewish nation.——**51.** *Hereafter.* Rather "henceforth." From that time the Son of man was to be revealed as the Son of God, and his constant intercourse with heaven disclosed. Such I take to be the meaning of the metaphorical language of the verse.

II.—**1.** *The third day*, i. e., after the calling of Philip and Nathanael. If Bethabara, near which Philip was called, was 15 miles north of the Dead Sea, then Jesus in coming to Cana had travelled about 50 miles in less than three days. *Cana of Galilee.* Dr. Robinson thinks that this is not Kefr Kenna, a few miles northeast of Nazareth, as has usually been thought, but a place some 7 or 8 miles north of Nazareth in the plain Buttauf, which he found to be still styled Kana el-Jelil. His arguments are strong.——**4.** *Woman, what have I to do with thee?* The term "woman" is not harsh, as it seems in our translation. Christ, however, *does* rebuke Mary for what was probably too much haste on her part with a tinge of selfishness—a desire to have herself honoured in his glory. *Mine hour is not yet come.* I take this as a question, "Is not my hour come yet, without any suggestion from you?" Jesus here asserts his superior nature, and checks his mother's weakness.——**5.** *Unto the servants.* This shows that Mary had some intimation that Jesus would perform a miracle and use the servants in its performance.——**6.** *Wa-*

nor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

12 ¶ After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples; and they continued there not many days.

13 ¶ And the Jews' passover was at hand, and Jesus went up to Jerusalem,

14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence; make not my Father's house a house of merchandise.

17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

18 ¶ Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the Scripture, and the word which Jesus had said.

23 ¶ Now when he was in Jerusalem at the passover, in the feast *day*, many believed in his name, when they saw the miracles which he did.

24 But Jesus did not commit

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terpots. Large jars used for purposes of ablution at feasts. *Firkins.* The Greek word means a measure of 9 gallons. So that each jar would hold about 22 gallons, and the whole amount of wine made would be about 132 gallons. ——**8.** *Governor of the feast.* Probably a master of ceremonies appointed for the occasion.——**10.** *Have well drunk.* Or, "are well drunk."——**12.** *Capernaum.* See Matt. viii. 5.——**14.** *In the temple.* The word used refers to the whole sacred area, and not the temple building proper.——**17.** See Psalm lxix. 10.——**19.** *Destroy this temple, &c.* Alford thinks that Christ meant, "Destroy this temple which represents Christ's Church by destroying me, and I will raise myself up, and with me my Church (which is my veritable body), in three days."——**20.** *Forty and six years was this temple, &c.* It was begun by Herod the Great, and was not completed until 35 years after the death of Christ. The Jews here refer to its then state of semi-completion. It was really 84 years in building.——**22.** *The Scripture.* As Psalm xvi. 10.——**24.** *Unto them,* i. e., these believers, who were not true disciples, but only believers in the wonders.

himself unto them, because he knew all *men*,

25 And needed not that any should testify of man; for he knew what was in man.

CHAPTER III.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, Ye must be born again.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you *of* heavenly things?

III.—**1.** *Nicodemus.* This is a Greek name. The Jews had introduced many Greek names among them since the conquests of Alexander the Great. "Alexander" was a very common name among them. For further notices of Nicodemus, see John vii. 50 and xix. 39.——**4.** Nicodemus, as a sensible man, must have known that Jesus did not mean a natural birth. It is highly probable the phrase "being born again" was used of the action of a proselyte who by water was introduced into the Jewish Church. If this were so, then Nicodemus may be considered as exclaiming against the use of such an exhortation to him, declaring that, as he was a Jew already, it was as impossible for him to be thus born again (into the Jewish Church) as for a man to be born naturally over again. Then Jesus replies (vv. 5th, 6th, and 7th): "I mean not this outward connection with the Church by water, but that inward change typified in the use of water, but essentially spiritual. For the outward new-birth of a proselyte is a mere carnal affair in itself, but the divine change is spiritual. So do not wonder when I tell such staunch Jews as you that ye must be born again."——**8.** This spiritual birth may be experienced, but not analyzed. ——**10.** *A master.* Rather "the teacher," denoting that Nicodemus was a well-known and prominent leader.——**12.** *Earthly things*, i. e., things which take place upon earth, as *conversion. Hea-*

13 And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

14 ¶ And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

16 ¶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 ¶ He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

22 ¶ After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized.

23 ¶ And John also was baptizing in Enon near to Salim, because there was much water there: and they came, and were baptized.

24 For John was not yet cast into prison.

25 ¶ Then there arose a question between *some* of John's disciples and the Jews about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all *men* come to him.

27 John answered and said, A man can receive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

30 He must increase, but I *must* decrease.

31 He that cometh from above

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venly things, i. e., things which shall be witnessed in heaven.——**13.** Of which heavenly things I am the only fit teacher. ——**14.** The connection seems to be, "And my coming from heaven (which qualifies me as a witness of heavenly things) was by my death on earth to give life." Then follows an enlargement upon the salvation thus offered.——**22.** *The land of Judea.* As the conversation with Nicodemus was held in Jerusalem, this phrase means the country of Judea as opposed to the city, its capital.——**23.** *Enon.* See Matt. iii. 6.——**25.** *Purifying.* As by baptism.——**31.** *He that is of the earth*, i. e., John himself. *He that cometh from heaven*, i. e., Jesus. ——**32.** Compare ver. 11. *No man.*

is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

33 He that hath received his testimony hath set to his seal that God is true.

34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*.

35 The Father loveth the Son, and hath given all things into his hand.

36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

CHAPTER IV.

WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

2 (Though Jesus himself baptized not, but his disciples,)

3 He left Judea, and departed again into Galilee.

4 And he must needs go through Samaria.

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

6 Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour.

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from

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Hyperbolic, as often, for "scarcely any man."——**33.** *Hath set to his seal.* Or, "hath affixed his seal," i. e., hath clearly shown his own testimony.

IV.—**4.** *Samaria.* See Luke ix. 52. ——**5.** *Sychar.* The same as Shechem, Gen. xxxvii. 12–14. It is situated in the very centre of Palestine, between Mounts Gerizim and Ebal, in a narrow vale running east and west, a short distance west of the large and fertile plain El Mukhna. *Parcel of ground, &c.* Compare Gen. xxxiii. 19 and Josh. xxiv. 32. ——**6.** *Jacob's well.* The well is still shown at the northern end of the plain El Mukhna. *Sixth hour*, i. e., noon.——**8.** *Unto the city.* The present town of Nablous, which is supposed to occupy the site of Sychar or Shechem, is distant about one mile and a half from the well. Perhaps a superstitious feeling led the inhabitants to go thus far for water.——**9.** *For the Jews have no dealings with the Samaritans.* The words, not of the woman, but of the Evangelist.——**10.** *The gift of God.* That highest of all gifts, salvation.——**11.** *Deep.* The well is at present about 80 feet deep.——

whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship ye know not what: we know what we worship; for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

24 God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.

25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

26 Jesus saith unto her, I that speak unto thee am *he*.

27 ¶ And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her waterpot, and went her way into the city, and saith to the men,

29 Come, see a man, which told

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14. *Into everlasting life.* Rather, "to everlasting life." The woman may have supposed that our Saviour merely meant "for ever." Her reply shows she had not yet discovered his spiritual meaning.——**20.** The woman turns off the edge of Christ's personal rebuke by introducing the great question of national religious controversy. *In this mountain*, i. e., Mount Gerizim, on which the Samaritans had built their temple. Jacob's well was just at the northeast corner of the mountain, where it meets the plain.——**22.** *Salvation is of the Jews.* They were the depository of God's truth regarding salvation, and from among them was to come the personal Saviour.——**23.** *In spirit and in truth*, i. e., by a spiritual worship which is the only true worship.——**25.** *Messias.* See chap. i. 41.——**27.** *Marvelled*, because he appeared in intimate colloquy with a despised Samaritan.——**29.** *Is not this the Christ?* Rather, "Is this the Christ?" The phrase is one which shows doubt, inclining *against* the proposition; as if me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

31 ¶ In the mean while his disciples prayed him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him *aught* to eat?

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

35 Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

37 And herein is that saying true, One soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

39 ¶ And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41 And many more believed because of his own word;

42 And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

43 ¶ Now after two days he departed thence, and went into Galilee.

44 For Jesus himself testified, that a prophet hath no honour in his own country.

45 Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

46 So Jesus came again into

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she had said, "This one almost seems to be the promised Christ, but yet it cannot be he."——**33.** The disciples do not understand Christ's spiritual reference. It must be remembered that they had but lately become disciples, and were still very much unprepared to appreciate their Master.——**35.** As the harvest in Palestine begins in April, the events described in this chapter must have occurred in December or January. *On the fields*, i. e., the spiritual fields, as seen in this woman so ready to talk upon religious matters.——**36.** *The sower* of the truth among the Samaritans may be the Books of Moses which they had and believed in, or it may be Christ himself. The reapers were the apostles (Acts viii. 14).——**37.** *Herein is that saying true.* Rather, "herein is shown the true saying."——**44.** Jesus desired to go into that country where he was likely to have least outward honour paid him. He always avoided creating disturbances which might have a political bearing. His kingdom was not of this world.——**46.** *Nobleman.* Rather, "court-retainer" of Herod Antipas.——

Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49 The nobleman saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth.

52 Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

54 This *is* again the second miracle *that* Jesus did, when he was come out of Judea into Galilee.

CHAPTER V.

AFTER this there was a feast of the Jews; and Jesus went up to Jerusalem.

2 Now there is at Jerusalem by the sheep *market* a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and

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49. The nobleman's reply showed he had faith without seeing a miracle. Thus his faith was tried and proved strong.——**52.** *Seventh hour.* About one o'clock in the afternoon.——**53.** *Believed* fully in Jesus as the Messiah. His former faith (ver. 50) was faith in his power to heal his son. This faith was in his whole person and mission.——**54.** The miracle of the wine had been done on arriving in Galilee from Jerusalem on a previous occasion. *This* miracle was done at a like time. This is all the verse seems to mean. It is as much as to say, that Christ's career of wonders in Galilee had but begun.

V.—**1.** *A feast.* Probably the Passover. See Robinson's excellent arguments in the appendix to his "Harmony."——**2.** *By the sheep market.* The word "market" is inserted by our translators. More probably the word "gate" should be inserted, thus, "by the sheep gate." Compare Nehem. iii. 1, 32, and xii. 39. *Bethesda.* Syriac for "house of mercy." There was probably a hospital, built around the pool. *Porches.* Covered recesses at the side of the pool.——**4.** *An angel.* One of God's messengers, either intelligent or not. The name might be used for either. I am inclined to think an angel, in the usual sense, is meant, and that God saw fit to make this hospital the scene for a time of a supernatural exhibition of his power, as typical of that spiritual fountain opened for sin in His Son. The angel may not have been visible, as is suggested by the language of the 7th verse, where, if the angel had been visible, we should have expected "I have no man, when the angel comes, &c." The sight troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

10 ¶ The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry *thy* bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in *that* place.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Jesus, which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

17 ¶ But Jesus answered them, My Father worketh hitherto, and I work.

18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

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of the troubled water seems to have been the first intimation of the periodical power conferred upon the water. The fact that only one was healed on each occasion must have struck the Jews as strange, and yet, arguing from the unbelief of man, we may suppose the Jews not to have recognised a divine interposition in the matter.——**9.** *On the same day was the sabbath.* Equivalent to "the same day was the sabbath." The word is used in its primitive meaning of "rest," viz., "on the same day was *the Rest*."——**14.** *Lest a worse thing come unto thee.* These words may refer (though they do not necessarily so refer) to the fact that vice had brought on his crippled condition. If they do *not* so refer, our Saviour may be supposed to mean, "Turn now from your sins, for, if you persist in sin, you will come to a far worse condition than such bodily ailment as this from which I have released you."——**18.** *Making himself equal with God.* The Jews saw that Jesus spoke of God as his Father in a far dif-

20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth *them;* even so the Son quickeneth whom he will.

22 For the Father judgeth no man, but hath committed all judgment unto the Son:

23 That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

27 And hath given him authority to execute judgment also, because he is the Son of man.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

31 If I bear witness of myself, my witness is not true.

32 ¶ There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

33 Ye sent unto John, and he bare witness unto the truth.

34 But I receive not testimony from man: but these things I say, that ye might be saved.

35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

36 ¶ But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father himself,

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ferent way from that in which Jews called God their Father.——**22.** *For the Father judgeth no man.* This "for" seems to have the same relation to verse 20, as the "for" in ver. 21 does; thus, "The Father loves the Son, *for* 1st, he shows him all his power, even to the raising of the physically and spiritually dead, and 2dly, he has committed all judgment to him."——**25.** *The dead.* Both physically and spiritually. Verses 21–30 involve a double parallelism, thus:

(1)	(2)	(3)
vv. 21	24, 25, 26	28, 29 (of the resurrection).
vv. 22	27	30 (of the judgment).

——**33.** *John* the Baptist.——**35.** *A burning and a shining light.* Rather, "the burning and shining light."——**37.** I would suggest the following conwhich hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39 ¶ Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

40 And ye will not come to me, that ye might have life.

41 I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only?

45 Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed me: for he wrote of me.

47 But if ye believe not his writings, how shall ye believe my words?

CHAPTER VI.

AFTER these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 And the passover, a feast of the Jews, was nigh.

5 ¶ When Jesus then lifted up *his* eyes, and saw a great com-

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nection of thought: "The Father hath borne witness of me, but by your rejection of me his Son (who am *the Word* and the express *Image* of His person), you show that you never recognized the Father's voice or form, or understood his revealed truth."——**39.** *Search the Scriptures.* Better as the indicative, thus, "Ye search the Scriptures . . . and they testify of me, and yet ye will not come to me."——**41.** The honour which I ought to receive from you, as men to whom I come in mercy, I do not receive.——**43.** *If another shall come.* Rather, "if another *may* come." The words point rather to their frame of mind than any particular event. They were ready to receive any one who would flatter their prejudices, even if he should come without testimony, while the Messiah of the prophets and types, the Messiah of miracles and truth, they would reject, because of the self-renunciation he inculcated.

VI.—**1.** *After these things.* If the feast in chapter v. 1 be the Passover, then the events of this chapter occurred a year later than those of the preceding chapter, as we see by ver. 4 that another Passover season had arrived. *Sea of Galilee . . . sea of Tiberias.* See Matt. iv. 13. It was called the sea of Tiberias from the town on its west shore, built by Herod Antipas, and named after the Roman emperor Tiberius. This town, after the destruction of Jerusalem, was the seat of a celebrated Jewish academy. The modern town was sadly shattered by a fearful earthquake in 1837. *Went over*, i. e., to the northeast coast of the sea near Bethsaida (Julias). See Luke ix. 10.——**3.** *A mountain.* Rather "the mountain region." For the narrative that ensues, compare the account pany come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6 And this he said to prove him: for he himself knew what he would do.

7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

15 ¶ When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

16 And when even was *now* come, his disciples went down unto the sea,

17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

18 And the sea arose by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, It is I; be not afraid.

21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

22 ¶ The day following, when the people, which stood on the other side of the sea, saw that

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in Matt. xiv., Mark vi., and Luke ix.——**7.** *Two hundred pennyworth.* The Roman penny being about fourteen cents, two hundred pennies would be twenty-eight dollars. At our present prices of bread in this country, this amount expended in bread would give only one ordinary baker's loaf to twenty-three persons in an even distribution among five thousand. Prices were doubtless much less (when we consider the greater value of coin there) in Palestine eighteen hundred years ago.——**14.** *That Prophet.* See chapter i. 21.——**15.** *A mountain.* Rather "the mountain region."——**16.** See notes on Matt. xiv. for this context. ——**22.** *The people, which stood, &c.* These were some of the five thousand, who found it too late to walk around the head of the lake the night before, after there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;

23 Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36 But I said unto you, That

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the miracle, and had remained therefore on the east side. *Saw that there was, &c.* A more literal participial rendering brings out the tenses better, thus: "the people which stood on the other side of the sea *having seen* that there was no other boat there save that one whereinto his disciples entered, &c."——**24.** *Took shipping.* They embarked in the boats that had come over from Tiberias since the evening previous—the boats mentioned in ver. 23.——**27.** *Sealed.* By prophecy, miracle, life, and doctrine.——**28.** *The works of God*, i. e., the works which are right in God's sight.——**31.** Psalm lxxviii. 24.——**32.** *That bread from heaven.* Rather, "the bread from heaven," called in the next clause "the true bread from heaven." David called the manna the "bread from heaven," but it was only so in a subordinate sense. In the highest sense it only typified the bread from heaven.——**33.** *He which cometh down.* Rather, "*that* which cometh down." Christ was the bread, but as yet he had not declared this truth. See ver. 35.——**35.** *I am the bread.* Here Jesus first makes known that he is the bread. The "I" is emphatic.——**36.** *Also.* Rather "both."

ye also have seen me, and believe not.

37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

48 I am that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

52 The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

——**43, 44.** The connection of these verses seems to be this: "Do not think it strange that you cannot appreciate my words, and thus murmur at my declarations, for you have never allowed God to draw you to the truth, and no man can come to me unless he be thus drawn." The 45th verse confirms this view.——**45.** Isaiah liv. 13.——**48.** *That bread.* Rather "*the* bread." The same words as in the 35th verse.——**50.** *This*, i. e., Jesus; as connected with the 48th verse.——**58.** *That bread.* Rather "*the* bread."——**60.** *Hear it*, 56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they had heard *this*, said, This is a hard saying; who can hear it?

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62 *What* and if ye shall see the Son of man ascend up where he was before?

63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66 ¶ From that *time* many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69 And we believe and are sure that thou art that Christ, the Son of the living God.

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot *the son* of Simon: for he it was that should betray him, being one of the twelve.

CHAPTER VII.

AFTER these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

2 Now the Jews' feast of tabernacles was at hand.

3 His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.

4 For *there is* no man *that* doeth

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i. e., hear it with satisfaction and approval.——**62.** *What and if.* Rather "What, then, if."——**69.** *That Christ.* Rather "the Christ."

VII.—**1.** *Jewry.* The same word translated "Judea" in chapter iv. 54.——**2.** *Feast of tabernacles.* This feast began on the fifteenth day of Tisri, the seventh month, and lasted a week, during which the people lived in tabernacles or booths, in commemoration of the booth-living of their ancestors when they left Egypt. See Lev. xxiii. 33–43, and compare Exod. xii. 37, where "Succoth" means "booths." This feast occurred, therefore, six months after the Passover, to wit, in September or October.——**3.** *His brethren*, i. e., his unbelieving relatives according to the flesh. See ver. 5. *Thy disciples.* This seems to indicate that Jesus had many disciples in Judea, made such at any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

5 For neither did his brethren believe in him.

6 Then Jesus said unto them, My time is not yet come: but your time is always ready.

7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

9 When he had said these words unto them, he abode *still* in Galilee.

10 ¶ But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

11 Then the Jews sought him at the feast, and said, Where is he?

12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

13 Howbeit no man spake openly of him for fear of the Jews.

14 ¶ Now about the midst of the feast Jesus went up into the temple, and taught.

15 And the Jews marvelled, saying, How knoweth this man letters, having never learned?

16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 Did not Moses give you the law, and *yet* none of you keepeth the law? Why go ye about to kill me?

20 The people answered and said, Thou hast a devil: who goeth about to kill thee?

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

22 Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.

23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

24 Judge not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

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his various visits to Jerusalem at the times of the feasts.——**6.** *My time*, i. e., of farther manifestation by immediate departure to the feast.——**17.** *Will do his will.* Rather, "desire to do his will."——**21.** *One work.* Compare ver. 23. Jesus perhaps refers to the healing of the impotent man on the sabbath day, eighteen months before (chapter v. 8, 9); or a new miracle (not described) may be alluded to.——**22.** *Not because.* Rather "not that." *Therefore.* Some

26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

29 But I know him; for I am from him, and he hath sent me.

30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done?

32 ¶ The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

33 Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him that sent me.

34 Ye shall seek me, and ye shall not find *me:* and where I am, *thither* ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

36 What *manner of* saying is this that he said, Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come?

37 In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38 He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.

39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given;* because that Jesus was not yet glorified.)

40 ¶ Many of the people there-

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write this with the 21st verse, which appears preferable, thus, "and ye all therefore marvel." The Greek allows this. ——**26.** *Do the rulers, &c.* This is a question with a leaning to a negative answer, thus, "Surely the rulers do not think him to be the Christ."——**35.** *The dispersed among the Gentiles.* The Jews living in foreign lands since the days of the captivities of Israel and Judah, and since the later troubles of the Maccabean period. *Teach the Gentiles.* A bitter speech for Jews to make. ——**37.** *That great day.* Rather "the great day." See Lev. xxiii. 36. Allusion is here had to the custom which prevailed during the feast of tabernacles, of having water brought in procession from the pool of Siloam, and poured out upon the altar, in reference, it is supposed, to the smiting of the rock by Moses, and typical of the blessings of the Messiah. ——**38.** *As the Scripture hath said.* The allusion is probably to Isaiah lviii. 11, where the general drift of the words and not the literal exactness must be considered.——**39.** *The Holy Ghost was not yet given.* This is literally, "the Holy Ghost was not yet," i. e., He had not appeared in His miraculous gifts to believers, as He did on and after the day of Pentecost. Compare chapter fore, when they heard this saying, said, Of a truth this is the Prophet.

41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

42 Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43 So there was a division among the people because of him.

44 And some of them would have taken him; but no man laid hands on him.

45 ¶ Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, Never man spake like this man.

47 Then answered them the Pharisees, Are ye also deceived?

48 Have any of the rulers or of the Pharisees believed on him?

49 But this people who knoweth not the law are cursed.

50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)

51 Doth our law judge *any* man, before it hear him, and know what he doeth?

52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

53 And every man went unto his own house.

CHAPTER VIII.

JESUS went unto the mount of Olives.

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not.*

7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 And they which heard *it*, being convicted by *their own* conscience, went out one by one, be-

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xiv. 16, xv. 26, and xvi. 7.——**41.** *Shall Christ come out of Galilee?* Rather, "No! for does Christ (the Messiah) come out of Galilee?"——**44.** *Would have taken*, i. e., wished to take. ——**45.** *The officers.* See ver. 32.——**50.** *Nicodemus.* See chapter iii.

VIII.—**1.** *Jesus went.* Rather, "But Jesus went." This is connected with the last verse of the preceding chapter. ——**2.** *Sat down.* Jewish teachers taught in a sitting posture. Compare Luke iv. 20, 21.——**5.** *Moses in the law.* Lev. xx. 10.——**6.** *As though he heard them not.* This is a commentary introduced by the translators. Perhaps a better one would be, "as not caring to argue with them."——**9.** *Beginning*

ginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

12 ¶ Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

14 Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15 Ye judge after the flesh; I judge no man.

16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

17 It is also written in your law, that the testimony of two men is true.

18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.

19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.

25 Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning.

26 I have many things to say and to judge of you: but he that

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at the eldest, even unto the last. Rather, "beginning from the elder ones unto the last."——**14.** *But ye cannot tell.* Rather, "but ye do not know."——**17.** *In your law.* Deut. xvii. 6 and xix. 15.——**19.** *If ye had known me, ye should have known my Father also.* Rather, "if ye knew me, ye would know my Father also."——**20.** *In the treasury.* See Mark xii. 41. The treasury was probably a portion of the Court of the Women in which the money-chests were kept, and where votive or memorial offerings were placed. See Jos. Antiq. 19. 6. 1.——**24.** *That I am he.* This should be simply "that I am." See ver. 58.——**26.** The connection seems to be thus: "I have much to say and to judge about you, and you will oppose me, but he that sent me is true nevertheless."

sent me is true; and I speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things.

29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

30 As he spake these words, many believed on him.

31 Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;

32 And ye shall know the truth, and the truth shall make you free.

33 ¶ They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

35 And the servant abideth not in the house for ever: *but* the Son abideth ever.

36 If the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God.

42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

43 Why do ye not understand my speech? *even* because ye cannot hear my word.

44 Ye are of *your* father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speak-

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——**28.** *Lifted up.* Compare chapter iii. 14. *I am he.* Simply "I am." See ver. 24.——**35.** As servants or slaves of sin they could be bought and set free. Once made sons of God, by the Son of God, they would be free indeed.——**37.** This Jesus addresses to the Jews generally, and not to those who believed on him.——**41.** *Fornication*, i. e., spiritual fornication, which is *idolatry.*——**43.** The emphasis is on "cannot."——**44.** *Ye will do.* It is your desire to do. *Abode.* Rather "stands." *Of his own* resources. *Father of it*, i. e., of the whole business of lying.——**46.** *Convinceth*, i. e., "convicteth."——**48.** *Samaritan.* Used as a word of reproach, i. e., a false Jew. See Luke ix. 52.——

eth a lie, he speaketh of his own: for he is a liar, and the father of it.

45 And because I tell *you* the truth, ye believe me not.

46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47 He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.

48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

50 And I seek not mine own glory: there is one that seeketh and judgeth.

51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:

55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56 Your father Abraham rejoiced to see my day: and he saw *it*, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

CHAPTER IX.

AND as *Jesus* passed by, he saw a man which was blind from *his* birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made

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56. *Rejoiced to see.* Rather, "rejoiced that he should see."

IX.—**3.** *But that the works of God &c.* Understand this sentence as elliptical, thus, "but this affliction has been permitted in order that the works of God, &c."——**6.** *He spat on the ground and made clay of the spittle.* Compare Mark vii. 33 and viii. 23. Spittle and clay were both considered beneficial for clay of the spittle, and he anointed the eyes of the blind man with the clay,

7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

8 ¶ The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others *said*, He is like him: *but* he said, I am *he*.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 ¶ They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22 These *words* spake his parents, because they feared the Jews: for the Jews had agreed

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weak eyes by the ancients, as Tacitus, Pliny, and Suetonius testify. Our Lord does not produce a cure by their ordinary power, but miraculously increases their power and shows his power over means.——**7.** *Siloam.* This pool is situated south of Jerusalem, at the end of Moriah, the temple mount, and between it and Mount Zion. From it a stream watered the "king's garden." See Neh. iii. 15.——**17.** *That he hath opened &c.*, i. e., "Seeing that he has opened, &c."——**22.** *Put out of the synagogue* by excommunication.——**24.** *Give glory to God.* Alford refers to Josh. vii. 19, and explains this as a form of adjuration to tell the truth, and does not consider it as meaning "Give God the praise for the cure."——**29.** *Fellow.* Introduced by our translators, and a word now too rude for the clause. "This one" would be better than "this fellow."——

already, that if any man did confess that he was Christ, he should be put out of the synagogue.

23 Therefore said his parents, He is of age; ask him.

24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

25 He answered and said, Whether he be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29 We know that God spake unto Moses: *as for* this *fellow*, we know not from whence he is.

30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

39 ¶ And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

40 And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

CHAPTER X.

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but

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34. *Born in sins.* Perhaps spoken in accordance with the superstitious notion that such a calamity as blindness was a punishment for sin. Compare the 2d verse. *Cast him out* of the court, intending, doubtless, to excommunicate him at the proper time.——**40.** *Some.* Rather "those."——**41.** *If ye were blind*, i. e., if ye humbly thought yourselves blind, as ye are. *Ye should have no sin*, i. e., ye would have your sins removed by coming to me for sight.

X.—**1.** As far as the eleventh verse, Jesus seems to designate himself as the *door*, and the Pharisees as thieves and robbers who would not enter in to the climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him; for they know not the voice of strangers.

6 This parable spake Jesus unto them; but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is a hireling, and careth not for the sheep.

14 I am the good shepherd, and know my *sheep*, and am known of mine.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

19 ¶ There was a division therefore again among the Jews for these sayings.

20 And many of them said, He hath a devil, and is mad; why hear ye him?

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flock by him, the door. In this representation the apostles would be the true shepherds. But in the eleventh verse, Jesus suddenly and yet naturally changes the application of the figure, and declares himself *the good shepherd.* ——**3.** *The porter*, who opens the door for the shepherd to meet his sheep, is perhaps the Holy Spirit, perhaps God's providence.——**10.** *More abundantly.* Rather, "abundantly" simply.——**11.** *Giveth.* Rather "layeth down."——**15.** *As the Father knoweth me, even so know I the Father.* This belongs to the preceding verse, and should read, "even as the Father knoweth me and I know the Father."——**16.** *One fold.* Rather "one flock."——**22.** *The feast of the*

21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

22 ¶ And it was at Jerusalem the feast of the dedication, and it was winter.

23 And Jesus walked in the temple in Solomon's porch.

24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

26 But ye believe not, because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

29 My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.

30 I and *my* Father are one.

31 Then the Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

34 Jesus answered them, Is it not written in your law, I said, Ye are gods?

35 If he called them gods, unto whom the word of God came, and the Scripture cannot be broken;

36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father *is* in me, and I in him.

39 Therefore they sought again to take him; but he escaped out of their hand,

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dedication was not a divinely appointed feast, but was instituted by Judas Maccabæus in commemoration of the cleansing of the temple, after it had been polluted by Antiochus Epiphanes, in the second century before Christ. It occurred in December.——**23.** *Solomon's porch.* The famous eastern portico of the temple court, overlooking the Kedron. It was the great place of concourse for the inhabitants of Jerusalem. It was probably not built by Solomon, but named in his honour.——**30.** *I and my Father are one*, i. e., are united in keeping the sheep. The "making himself God" was in Christ's calling God his Father in this intimate manner, and not in saying he and the Father were one. Compare, for proof of this, John v. 18 and xvii. 21, and 1 Cor. iii. 8. That Christ made himself equal with the Father, the whole style of Christ's language asserted.——**34.** Psalm lxxxii. 6.——**35.** *Unto whom the word of God came*, i. e., who were mere men. *And the Scripture cannot be broken.* Parenthetical, enforcing the power of the argument.——**36.** *Whom the Father hath sancti-*

40 And went away again beyond Jordan into the place where John at first baptized; and there he abode.

41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

42 And many believed on him there.

CHAPTER XI.

NOW a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha.

2 (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4 When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

7 Then after that saith he to *his* disciples, Let us go into Judea again.

8 *His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellow

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fied and sent into the world, i. e., who is infinitely above a mere man.——**40.** *Where John at first baptized.* See chapter i. 28.

XI.—**1.** *Bethany*, now el-Azariyeh (Lazarus), is a village at the eastern foot of the Mount of Olives, about two miles east of Jerusalem. (See ver. 18.)——**2.** *That Mary which anointed, &c.* This anointing took place after the events of this chapter. See chapter xii. 3.——**3.** *Sent unto him.* From the last chapter we learn that Jesus was beyond (i. e., east of) Jordan.——**6.** *When he had heard therefore.* Rather, "When he heard, then."——**9.** *Twelve hours in the day*, between sunrise and sunset, by the system of the Jews. Of course, the hours were longer in summer than in winter. Christ's day was his allotted time on earth.——**10.** *Because there is no light in him.* Rather, "because the light (of the world) is not in it (the world)."——**16.** *Didymus* is the Greek disciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had *lain* in the grave four days already.

18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

26 And whosoever liveth and believeth in me shall never die. Believest thou this?

27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard *that*, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

34 And said, Where have ye laid him? They say unto him, Lord, come and see.

35 Jesus wept.

36 Then said the Jews, Behold how he loved him!

37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

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of the Syro-Chaldee "Thomas," and means "a twin." *With him*, i. e., Jesus. Thomas expected Jesus would be put to death.——**22.** Martha expected some great, consoling manifestation of Christ's power, but her answer in ver. 24 shows she did not expect the raising of her brother to life.——**26.** The greater includes the less. If Christ could give eternal life, he could give this temporal life.——**28.** *The Master.* Rather, "The teacher."——**33.** *He groaned in the spirit and was troubled.* Literally, "he restrained himself in spirit and troubled himself," i. e., he endeavoured to restrain his feelings. So in ver. 38.——

38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead *four* days.

40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with graveclothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 ¶ Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48 If we let him thus alone, all *men* will believe on him; and the Romans shall come and take away both our place and nation.

49 And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53 Then from that day forth they took counsel together for to put him to death.

54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55 ¶ And the Jews' passover was nigh at hand: and many went

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38. *A cave.* Bodies were commonly placed in caves, natural or artificial, or partly both, in that limestone region, so full of caverns.——**39.** Martha's answer here again shows that she did not expect the raising of Lazarus.——**40.** *Said I not unto thee.* This refers probably to some words of Christ unrecorded before.——**48.** *Our place*, i. e., Jerusalem.——**51.** God made Caiaphas, as high priest, an unwitting prophet. *That nation.* Rather "the nation." So in the next verse.——**52.** This is the apostle's interpretation of the prophecy.——**54.** *Ephraim.* Supposed by Dr. Robinson to be the same as Ophrah (Josh. xviii. 23), out of the country up to Jerusalem before the passover, to purify themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew *it*, that they might take him.

CHAPTER XII.

THEN Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simon's *son*, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.

8 For the poor always ye have with you; but me ye have not always.

9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 ¶ But the chief priests consulted that they might put Lazarus also to death;

11 Because that by reason of him many of the Jews went away, and believed on Jesus.

12 ¶ On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm

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the modern Taiyibeh, eighteen miles north of Jerusalem.

XII.—**1.** *Bethany.* See chapter xi. 1.——**2.** There is a difference of opinion as to the time when this supper was made. Some, following John's order, suppose it occurred six days before the Passover, and others, following Matthew's and Mark's order, put it four days later, two days before the Passover. The chief reason for the latter is in view of the offer of Judas to the priests which occurred on the second day before the Passover, and which seems to have sprung from resentment at Jesus' rebuke at this supper. Even if such were the cause of Judas' conduct, I can see no difficulty in believing that he waited four days after the occurrence before gaining courage enough to go to the priests. And John's context, especially ver. 12, seems to insist on a chronological order more than that of Matthew and Mark. I am, therefore, in favour of the former opinion. For notes upon the narrative, see Matt. xxvi. and Mark xiv.——**3.** *The feet*, and head likewise. See Matthew and Mark. ——**12.** *On the next day*, after the supper at Bethany.——**13.** *Palm trees* do not now grow about Jerusalem. The trees, and went forth to meet him, and cried, Hosanna: Blessed *is* the King of Israel that cometh in the name of the Lord.

14 And Jesus, when he had found a young ass, sat thereon; as it is written,

15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and *that* they had done these things unto him.

17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

18 For this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

20 ¶ And there were certain Greeks among them that came up to worship at the feast:

21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

23 ¶ And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

28 Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.

29 The people therefore that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, but for your sakes.

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change which the climate of Palestine has undergone accounts for this. Palm trees grow now along the coast and in the Jordan valley, and a few are found at Shechem (Nablous). *Hosanna.* See on Matt. xxi. 9.——**15.** Zech. ix. 9. ——**20.** *Greeks.* These were Gentiles, proselytes of the gate. All who were not Jews by birth were called Greeks by the Jews, as the Greek language and civilization now prevailed in the eastern part of the Roman empire.——**23.** This which follows was probably said in the presence of the Greeks. He speaks of his death, and the benefits of this death to all, Greeks as well as Jews.——**24.** *Corn*, i. e., grain.——**25.** *Hateth.* An Oriental hyperbole for "careth comparatively little for." Compare Luke xiv. 26. ——**27.** I adhere to the view which makes the question, "What shall I say —'Father, save me from this hour?' but

31 Now is the judgment of this world: now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all *men* unto me.

33 This he said, signifying what death he should die.

34 The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

37 ¶ But though he had done so many miracles before them, yet they believed not on him:

38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, because that Esaias said again,

40 He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

41 These things said Esaias, when he saw his glory, and spake of him.

42 ¶ Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue:

43 For they loved the praise of men more than the praise of God.

44 ¶ Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

45 And he that seeth me seeth him that sent me.

46 I am come a light into the

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for this cause, &c."——**31.** *The prince of this world.* So chapters xiv. 30 and xvi. 11. Compare 2 Cor. iv. 4, and Eph. ii. 2 and vi. 12. This is Satan. Christ's death was Satan's destruction and his own exaltation.——**32.** Compare chapter iii. 14, 15.——**34.** *How sayest thou the Son of man must be lifted up? who is this Son of man?* The Jews suppose by "lifted up" our Lord denoted a removal to heaven. The phrase "Son of God" as applicable to the Messiah they understood, but they were puzzled by this phrase which Christ so often used, "the Son of man." The human side of Christ was the most mysterious to a Jew. ——**38.** *That the saying of Esaias the prophet might be fulfilled.* This formula, which so often occurs in the evangelists, is not to be altered into "so that the saying was fulfilled." The fulfilment took place because of the prophecy, the prophecy being the expression of God's purpose. This prophecy is found in Is. liii. 1.——**39.** *Because that Esaias said again*, and his saying was but the expression of God's will. God willed a judicial blindness to these opposers of his truth. Their judgment began in this world. ——**40.** The spirit of Isaiah vi. 10.—— **41.** *When he saw his glory.* So it was Christ who is described in Isaiah vi. 1. God appears to man in His Son.——**42.** *Believed on him.* From ver. 43, this world, that whosoever believeth on me should not abide in darkness.

47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

CHAPTER XIII.

NOW before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2 And supper being ended, the devil having now put into the heart o Judas Iscariot, Simon's *son*, to betray him;

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

10 Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who should

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faith seems to have been an intellectual conviction that this was the Messiah, and not a cordial acceptance of Him. There may have been among them, however, a saving faith graduated by different degrees of power, as mixed with timidity.

XIII.—**1.** *Before*, i. e., just before. *He loved them*, i. e., gave an outward exhibition of his love in the washing of their feet.——**2.** *Supper being ended.* Rather, "supper being come."——**3.** *And went.* Rather, "and was going." This seems introduced to express the calmness of our Saviour's mind in view of his death, and (as Bengel suggests) is also a testimony against any supposed loss of dignity in washing the disciples' feet.——**4.** This washing of the disciples' feet seems to have been a gentle rebuke to the contention which had just been indulged in by them. (See Luke xxii. 24.)——**10.** *Needeth not save to wash his feet.* The Orientals, with their feet bare or sandaled, needed frequent ablution to keep them clean, after the rest of the body had been thoroughly cleansed. The spiritual allusion is evibetray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master and Lord: and ye say well; for *so* I am.

14 If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

18 ¶ I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*.

20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus' breast saith unto him, Lord, who is it?

26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon.

27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some *of them* thought, because Judas had the bag, that

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dent. The soul washed in Christ's blood needs only to be cleansed from the remnants of sin. The great washing has been done.——**16.** *He that is sent.* The Greek word is "apostle."——**18.** *The Scripture.* Psalm xli. 9.——**19.** *Ye may believe*, i. e., may have a strengthened faith.——**21.** For notes on the rest of this chapter, see the parallel passages in the other evangelists, Matt. xxvi., Mark xiv., and Luke xxii.——**23.** *Leaning on Jesus' bosom.* Rather, "reclining at Jesus' bosom." The ancients reclined on couches before the table, on their left side, with their bodies extended at an acute angle with the table. Hence the next guest to the right of a man would have his head by the bosom of his friend. John was thus at the right of Jesus at the table. *One of his disciples, whom Jesus loved*, viz., John. See chap. xix. 26; xx. 2; xxi. 7, 20, 24.——**25.** *Lying on Jesus' breast.* Here John appears actually to have leaned upon Jesus, as he is wrongly said (by our version) to do at ver. 23.——**26.** *Sop*, i. e., morsel.

Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.

30 He then, having received the sop, went immediately out; and it was night.

31 ¶ Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all *men* know that ye are my disciples, if ye have love one to another.

36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

CHAPTER XIV.

LET not your heart be troubled: ye believe in God, believe also in me.

2 In my Father's house are many mansions: if *it were* not *so*, I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

4 And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way.

6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?

10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself:

XIV.—**1.** *Ye believe in God.* Better as an imperative, viz., "believe in God."——**6.** The *way* to God is through Christ, the *truth* of God is in Christ, and the *life* of God is with Christ. In this sense is Christ the true and living way.——**7.** *From henceforth ye know him and have seen him*, i. e., soon, when I suffer, ye shall find that you have known and seen the Father in me. Then your eyes shall but the Father that dwelleth in me, he doeth the works.

11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.

12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do *it*.

15 ¶ If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17 *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

18 I will not leave you comfortless: I will come to you.

19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

20 At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being *yet* present with you.

26 But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all

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be fully opened.——**11.** *Or else.* If ye do not believe my simple assertion.——**12.** *Because I go unto my Father*, and my Father will then work through you for the edification of his Church. The "I" is emphatic.——**13.** *That the Father may be glorified in the Son*, whose is the Church, and whose name the Church bears.——**14.** The "I" is here emphatic in the Greek.——**18.** *I will not leave you comfortless: I will come to you.* Rather, "I will not leave you orphans: I am coming to you." They were not to be deprived of the Father by Christ's going, for he was speedily coming by the Spirit, who would manifest the Father to them.——**19.** Better read, "but ye see me, because I live and ye shall live." Their spiritual life with Christ enabled them to see him. The 20th verse confirms this rendering.——**22.** *Judas.* This was Judas, the brother of James the less (Luke vi. 14), called by Matthew (x. 3) "Lebbeus, whose surname was Thaddeus." He was the author of the Epistle of Jude. (See Jude 1.) Judas asks his question probably with the Jewish idea of Messiah's manithings to your remembrance, whatsoever I have said unto you.

27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

CHAPTER XV.

I AM the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye *are* the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might re-

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festation in his mind; to wit, an outward kingdom.——**28.** *Ye would rejoice* instead of fearing. This is a gentle reproof. ——**30.** *Prince of this world.* See chap. xii. 31.——**31.** But that the world may see my obedient love to the Father, even as the Father has enjoined, so I give up my life; but it is not given because the prince of this world has found any sin in me. *Arise, let us go hence.* They probably all arise from the table here, and the words recorded in the next three chapters are uttered before they leave the upper room.

XV.—**2.** *Purgeth.* Better "cleanseth."——**4.** *Abide in me, and I in you.* Better as indicative, explaining the 3d verse, thus, "ye abide in me and I abide in you."——**6.** *As a branch.* Rather "as the branch," i. e., as in the case of the unconnected branch.——**8.** *So shall ye be my disciples.* Rather, "and shall main in you, and *that* your joy might be full.

12 This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you.

17 These things I command you, that ye love one another.

18 If the world hate you, ye know that it hated me before *it hated* you.

19 If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

22 If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin.

23 He that hateth me hateth my Father also.

24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.

26 But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:

27 And ye also shall bear witness, because ye have been with me from the beginning.

CHAPTER XVI.

THESE things have I spoken unto you, that ye should not be offended.

2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

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be to me disciples" indeed.——**9.** *Continue.* Better "abide." It is the same word as in vv. 4, 5, &c.——**16.** *Remain.* Better "abide." See preceding note.——**17.** *These things.* Better "this."——**22.** *They had not had sin*, i. e., the sin of rejecting Christ, as we say, "they would not have been to blame."——**24.** See preceding note.——**25.** *The word.* Psalm lxix. 4. *Law*, i. e., Scriptures.

XVI.—**1.** *Offended*, i. e., hindered by stumbling-blocks. These stumbling-blocks are mentioned in the next verse.——**2.** *Put you out of the synagogues*, 3 And these things will they do unto you, because they have not known the Father, nor me.

4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, sorrow hath filled your heart.

7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

9 Of sin, because they believe not on me;

10 Of righteousness, because I go to my Father, and ye see me no more;

11 Of judgment, because the prince of this world is judged.

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

14 He shall glorify me: for he shall receive of mine, and shall shew *it* unto you.

15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you.

16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire

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i. e., excommunicate you.——**10.** *Of righteousness, because I go to my Father, and ye see me no more.* Christ's going to his Father to be seen henceforward only by the eye of faith (to those in the world, 2 Cor. v. 16), is the great fact of the only true righteousness before God, just as the world's unbelief (ver. 9) is the great fact of its sin, and Satan's condemnation (ver. 11) is the great fact of the world's judgment. The world's *sin* is unbelief, and they will be convinced of that by God's Spirit, either to damnation or salvation. The world's *condemnation* is in Satan's condemnation (whom they obey as willing slaves), and they will be convinced of that by God's Spirit, either to damnation or salvation.——**16.** *Ye shall see me* as present by the Spirit.——**19.** The perplexity of the disciples seems to have been with the declaration that in *a little while* they should see him, as compared with the declaration in ver. 10. In that verse a literal perception by the sense is meant, but here a spiritual perception of Christ in the Spirit who should among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

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take the things of Christ and show them unto them.——**22.** *I will see you again.* See the two preceding notes.——**23.** *Ye shall ask me nothing*, i. e., me, as ye now in your darkened minds view me, for then ye shall see that the fullness of the Godhead dwelleth in me, and that in asking me, ye ask the Father. Then ye shall ask the Father as seeing me in the Father (as ye never have yet), and my name shall prevail in your requests.——**24.** *Hitherto have ye asked nothing in my name*, for ye have never seen my relation to the Father, as ye shall hereafter.——**25.** *Proverbs*, i. e., enigmas.——**26.** *I say not unto you, that I will pray the Father for you*, for I am in the Father. Your prayers to the Father will be direct, as ye see the Father in me and me in the Father.——**29, 30.** Christ had declared that the enigmas he had uttered would be solved when the Spirit would visit them after his departure, but the disciples, in the face of that declaration, exclaim that already they are solved. They were mistaken, as their interpretation (which is confused) in ver. 30 shows.——**31, 32.** Jesus rebukes their forwardness, which was a form of unbelief in his words, and shows them

33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

CHAPTER XVII.

THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

10 And all mine are thine, and thine are mine; and I am glorified in them.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled.

13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldest take them out of the world,

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they were not as complete in their spiritual preparations as they thought, for though they had faith, it was not clear and strong enough to prevent them from forsaking him. Compare Mark xiv. 27, 31.

XVII.—**1.** *These words*, i. e., those recorded in the 15th and 16th chapters. Christ was glorified by his death and resurrection, the great centre to which the world looks for its atoning sacrifice, and by the same and its glorious results Christ glorifies the Father.——**11.** *Through thine own name*, i. e., by thy will and power and grace.——**12.** *The son of perdition*, i. e., Judas.——**13.** *My joy*, i. e., joy in me and obtained for them by me. *These things I speak*, i. e., this prayer.——**15.** *From the evil.* Rather "from the evil one." Comp. 1 John v.

but that thou shouldest keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 Sanctify them through thy truth: thy word is truth.

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

20 Neither pray I for these alone, but for them also which shall believe on me through their word;

21 That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name, and will declare *it;* that the love wherewith thou hast loved me may be in them, and I in them.

CHAPTER XVIII.

WHEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

2 And Judas also, which betrayed him, knew the place: for Jesus ofttimes resorted thither with his disciples.

3 Judas then, having received a band *of men* and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he.* And Judas also, which betrayed him, stood with them.

6 As soon then as he had said unto them, I am *he,* they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

18.——**19.** *Sanctify myself,* i. e., consecrate myself.——**21.** *That the world may believe.* This was not to be a belief to salvation, for "the world" is always Christ's enemy.——**23.** *That the world may know.* See preceding note.

XVIII.—**1.** *The brook Cedron* is a torrent, dry in summer, running southwardly along the east side of Jerusalem at the bottom of a deep ravine, and separating the Mount of Olives from the city. *A garden.* This garden (Gethsemane. See Matt. xxvi. 36) was probably not far above the Cedron, on the

8 Jesus answered, I have told you that I am *he:* if therefore ye seek me, let these go their way:

9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

12 Then the band and the captain and officers of the Jews took Jesus, and bound him,

13 And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 ¶ And Simon Peter followed Jesus, and *so did* another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals, for it was cold; and they warmed themselves: and Peter stood with them, and warmed himself.

19 ¶ The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 Now Annas had sent him bound unto Caiaphas the high priest.

25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not.

26 One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did

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slope of the Mount of Olives.——**13.** For Annas and Caiaphas, see note on Matt. xxvi. 3.——**14.** See chap. xi. 42.——**15.** *Another disciple.* Rather "the other disciple," i. e., John. Compare chap. xiii. 23.——**17.** *Art not thou.* Should be, "art thou."——**25.** See preceding note.——**31.** *It is not lawful.*

not I see thee in the garden with him?

27 Peter then denied again; and immediately the cock crew.

28 ¶ Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all.*

39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

The Roman power, though it allowed the Jews to do much independently in the way of trial and punishment, did not allow them to punish by death. *That* was reserved for the Roman tribunals. ——**32.** Crucifixion was a Roman capital punishment, while stoning was the Jewish form.——**35.** *Am I a Jew?* Pilate thus acknowledges that others caused him to ask that question. He thus puts himself in the false position of a Roman magistrate meddling with a purely Jewish question, in nothing (according to his own view) affecting his government.——**37.** Here Pilate, awakened by what Christ had just said, speaks for himself and not for the Jews. The "thou" is emphatic. *Thou sayest* = Thou sayest rightly.——**38.** *What is truth?* A question put in the sarcastic indifference of a Roman gentleman of that skeptical day.

CHAPTER XIX.

THEN Pilate therefore took Jesus, and scourged *him*.

2 And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe,

3 And said, Hail, King of the Jews! and they smote him with their hands.

4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man!

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him:* for I find no fault in him.

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8 ¶ When Pilate therefore heard that saying, he was the more afraid;

9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cesar's friend: whosoever maketh himself a king speaketh against Cesar.

13 ¶ When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cesar.

16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away.

17 And he bearing his cross went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha:

18 Where they crucified him,

XIX.—**1.** See parallel passages in Matthew, Mark, and Luke, for notes on this chapter.——**11.** *Therefore*, i. e., because his wicked act was done directly against his God.——**13.** *Gabbatha*, i. e., high place.——**14.** *The preparation of the passover.* Christ had eaten the Passover with his disciples the day before. This preparation was Friday, which was called preparation-day in view of the following Sabbath. So the words are to be considered as "the preparation-day and two others with him, on either side one, and Jesus in the midst.

19 ¶ And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

23 ¶ Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, woven from the top throughout.

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25 ¶ Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home*.

28 ¶ After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to his mouth.

30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was a high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

34 But one of the soldiers with

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in the Passover-week." *The sixth hour.* Comparison with the other evangelists shows that this is an error in transcription, an error very easily made in numbers. The characters for 3 and 6 are very similar. It was about 9 o'clock (the third hour) that our Lord was crucified.——**24.** *The Scripture.* Psalm xxii. 18.——**25.** *Cleophas.* See Matt. xxvii. 56.——**26.** *The disciple . . . whom he loved*, i. e., John. See chap. xiii. 23.——**28.** *The Scripture.* Psalm lxix. 21.——**31.** *The preparation.* See above, ver. 14. *A high day*, i. e., a great a spear pierced his side, and forthwith came there out blood and water.

35 And he that saw *it* bare record, and his record is true; and he knoweth that he saith true, that ye might believe.

36 For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken.

37 And again another Scripture saith, They shall look on him whom they pierced.

38 ¶ And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus.

39 And there came also Nicodemus, (which at the first came to Jesus by night,) and brought a mixture of myrrh and aloes, about a hundred pound *weight*.

40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they Jesus therefore because of the Jews' preparation *day*; for the sepulchre was nigh at hand.

CHAPTER XX.

THE first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5 And he stooping down, *and looking in*, saw the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other

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day, because it was the sabbath of the Passover-week. *That their legs might be broken.* Probably to expedite death. ——**35.** *And he knoweth that he saith true, that ye might believe*, i. e., and he affirms that his whole object in telling the truth is your faith.——**36.** *The Scripture.* Ex. xii. 46 and Psalm xxxiv. 20. ——**37.** *Another Scripture.* Zech. xii. 10.——**42.** *Because of the Jews' preparation day.* They did not wish on that eve of spiritual preparation to do more than was absolutely necessary.

XX.—**1.** For the order of the events recorded in this and the next chapter, see notes at the close of Matthew's Gospel.——**2.** *The other disciple.* See chap. xix. 26. *We know not.* This shows that Mary had not been alone at the sepulchre. See chronological order in the disciple, which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the Scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

11 ¶ But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, *and looked* into the sepulchre,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God.

18 Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

19 ¶ Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

20 And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord.

21 Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you.

22 And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:

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note at the end of Matthew.——**17.** *Touch me not.* Christ had declared (John xvi. 16) that he would go to the Father, and then in a little while come again to his disciples, meaning that he would come by the Spirit (John xiv. 16, 17, 18). Mary seems to have considered his presence after his resurrection as this coming, and runs to grasp him. Jesus gently rebukes her by saying, "*Touch me not:* this is not a time for intimate communion, nor is this my promised coming, *for I am not ascended to my Father*, and my promised coming was to be after that." Christ's appearance after his resurrection was only to fulfil his work by commissioning the witnesses. (1 Cor. xv. 4–9, Acts i. 2, 3.)——**20.** *His hands and his side* pierced by the spear and nails.——**22.** *He breathed on them.* This was probably a symbolic act only, Oriental in its manner.

23 Whosesoever sins ye remit, they are remitted unto them; *and* whosesoever *sins* ye retain, they are retained.

24 ¶ But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 ¶ And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side; and be not faithless, but believing.

28 And Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

30 ¶ And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

CHAPTER XXI.

AFTER these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he *himself.*

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus.

5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast

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——**23.** A special promise to those on whom Christ breathed, and not to all the Church or to all Christian ministers.——**28.** *My Lord and my God.* The notion that this is an exclamation is absurd. Neither the circumstances nor the Greek words permit such an interpretation. It is evidently, "Thou art indeed my Lord and my God."

XXI.—**1.** *Sea of Tiberias.* See chap. vi. 1.——**2.** *Nathanael* is for several reasons, such as the meaning of his name, and his companionship with Philip (chap. i. 45, compared with the lists of the apostles, Matt. x. 3, and elsewhere), thought to be the same as the apostle Bartholomew. *The sons of Zebedee* were James and John (Matt. iv. 21).——**5.** *Children.* Comp. chap. xiii. 33. Probably the usage of a kind familiarity therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea.

8 And the other disciples came in a little ship, (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, a hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

15 ¶ So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, When thou wast young, thou

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allowed even in strangers, for here Jesus was to them apparently a stranger.——**7.** *That disciple whom Jesus loved.* See chap. xix. 26. *Naked*, i. e., slightly clad. The word is thus generally used. ——**8.** *In a little ship.* Rather "in *the* little ship," the same vessel from which Peter cast himself. It was probably a small fishing craft. *Two hundred cubits* = three hundred feet.——**9.** *Fish laid thereon, and bread.* Perhaps miraculously provided.——**15.** *Lovest thou me more than these* other disciples love me? Peter's forward zeal seems to be alluded to. *I love thee.* This is a different and a stronger word.——**16.** The note on the preceding verse is applicable here. *Feed my sheep.* A different word from that in ver. 15. This is more strictly, "Be a shepherd to my sheep."——**17.** *Lovest thou me?* This is the strong word with which Peter had twice replied. See above, the note on ver. 15. The gradation in the injunction seems to be,

1. Feed my lambs, i. e., help the weak.
2. Guide and guard my sheep, i. e., counsel the strong.
3. Feed my sheep, i. e., help the strong, for they, too, need feeding with the divine food of the word, as well as the lambs.

——**18.** *Thou shalt stretch forth thy* girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him saith to Jesus, Lord, and what *shall* this man *do?*

22 Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?

24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

THE

ACTS OF THE APOSTLES.

CHAPTER I.

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

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hands on the cross. Tradition makes Peter to have been crucified with his head downward.——**19.** *Follow me.* Not physically, but spiritually. See ver. 22.——**21.** *This man.* Better "this one." The question is, "how will this one die?"——**22.** *Till I come.* This probably refers to the complete establishment of the Christian Church, and the utter destruction of the Jewish polity. ——**25.** *The world itself could not contain the books, &c.* An Oriental hyperbole.

I.—**1.** *The former treatise*, i. e., the Gospel of Luke. Internal and external evidence agree that Luke is the author of this book. The present chapter is introductory, and a connecting link between the gospel and the ensuing history. The acts of the apostles as the inspired founders of the Church (Rev. xxi. 14) properly begin with the events of the day of Pentecost, recorded in the second chapter. *Theophilus.* See Luke i. 3. *Began.* The doing and teaching of Jesus were the *beginning* of the new

3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

4 And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me.

5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10 And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alpheus, and Simon Zelotes, and Judas *the brother* of James.

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dispensation. (Comp. John xiv. 12.)——**2.** *Through the Holy Ghost.* The Holy Ghost's guidance of Christ (compare Matt. iv. 1) shows that he was very man, as his whole course and work show he was very God.——**3.** *The kingdom of God*, i. e., God's Church.——**4.** *Wait.* This word appears to denote that no official action was to be taken by the apostles until the promise of the Father (i. e., the Spirit promised from the Father) should come. See Luke xxiv. 49.——**5.** These words of Christ are not given in the gospels, but were adopted by him from John the Baptist (Matt. iii. 11), with specification as to time ("not many days hence").——**6.** *The kingdom.* They were still looking for a temporal kingdom. See Matt. xx. 21 and Luke xvii. 20.——**7.** *Which the Father hath put in his own power*, i. e., which the Father hath in his own power appointed.——**8.** *Unto the uttermost part of the earth.* This was probably accomplished *literally*, if tradition is to be believed, which asserts that to the extreme borders of the known world the apostles went preaching.——**10.** *In white apparel.* This was the usual appearance of angelic visitants. See John xx. 12, Acts x. 30, &c.——**12.** *The mount called Olivet* rises beautifully on the east side of Jerusalem, beyond the gorge of the Kedron. Bethany, near which our

14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

15 ¶ And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about a hundred and twenty,)

16 Men *and* brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17 For he was numbered with us, and had obtained part of this ministry.

18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called, in their proper tongue, Aceldama, that is to say, The field of blood.

20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and, His bishoprick let another take.

21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*, shew whether of these two thou hast chosen,

25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

Saviour ascended (Luke xxiv. 50), was on its eastern slope. *A sabbath day's journey.* A Rabbinical distance of about three-fifths of a mile, supposed to have been the distance from the tabernacle to the outermost line of tents in the wilderness-encampment.——**16.** *This Scripture.* Psalm lxix. 25 and Psalm cix. 8, as quoted below in ver. 20, for vv. 17, 18, and 19 form a parenthesis.——**18.** *Purchased.* Judas probably purchased it, but did not pay for it, and the priests afterward confirmed the purchase. (See Matt. xxvii. 5–10.) Luke, the physician (Col. iv. 14), gives a more exact description of Judas' death than Matthew. Judas hung himself, and then probably by the rope's breaking, or by the violence of his leap, a rupture was produced.——**19.** *Aceldama.* A Syró-Chaldee (i. e., late Hebrew) phrase.——**20.** Ps. lxix. 25 and cix. 8.——**25.** *His own place*, i. e., the place of destruction.——**26.** *Matthias.* I cannot believe this was a valid election, because, 1. It was made before the day of Pentecost, until which time the apostles were to *wait.* 2. Impulsive Peter was the cause of the election (comp. John xiii. 8, 38). 3. Paul was the twelfth apostle, and, from Rev. xxi. 14, we see there are but twelve. 4. The prayer was made after the disciples had resolved to have one of a certain two appointed, without asking whether God would have any one appointed at all.

CHAPTER II.

AND when the day of Pentecost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans?

8 And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others mocking said, These men are full of new wine.

14 ¶ But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all *ye* that

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II.—**1.** *The day of Pentecost.* The word "Pentecost" is Greek, and means "Fiftieth." The feast is called in Exod. xxiii. 16, "the feast of harvest," and in Exod. xxxiv. 22, "the feast of weeks." It was held on the fiftieth day after the sheaf of barley was waved before the Lord in Passover-week, and that occurred on the day after the sabbath of that week. Pentecost was thus a week of weeks after that day. The offering was of bread made of fine wheat flour, as first-fruits to God. This was not offered, however, till long after the crop had been ingathered. It will be seen that Pentecost always came on our Sunday. *Fully come.* As the Jewish day began in the evening, it may be said to have *fully* come the next morning. *In one place.* Probably "the upper room" of chap. i. 13.——**3.** *Cloven tongues.* A wrong translation. It should be, "tongues distributed among them." It is the same word translated "parted" in the 45th verse. *It sat*, i. e., one tongue.——**4.** *Filled with the Holy Ghost.* This phrase seems to be generally used in the Acts in relation to the *miraculous* gifts of God's Spirit. Comp. chap. x. 44–46, and chap. viii. 15–19.——**6.** *When this was noised abroad.* Rather, "when this noise (voice) occurred." There were probably audible signs of this miracle to the citizens and people in the neighbourhood. See ver. 2.——**9–11.** These nations are mentioned in their geographical order from east to west, with the exception of the Cretes and Arabians, who, being out of the direct line, are mentioned last.——**9.** *Asia.* Not what we call Asia, but the Roman province of Asia in Asia Minor.——**10.** *Jews and proselytes.* A parenthetical phrase belonging to "strangers of Rome."——**13.** *Others.* Evidently those who knew not the language in which the disciples talked, for those whom they addressed in their own for-dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day.

16 But this is that which was spoken by the prophet Joel;

17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

19 And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

21 And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved.

22 Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

25 For David speaketh concerning him, I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved:

26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

29 Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore being a prophet,

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eign language could never have supposed that drunkenness would have wrought a miracle. Those who made this suggestion could not have discerned any miracle. They were probably Jerusalem Jews.——**15.** *Third hour of the day*, i. e., 9 o'clock in the morning.——**17–21.** Joel ii. 28–32. The terms of this prophecy are of course highly figurative, referring to great spiritual truths. The rapt style of the prophets and the figurative manner of the East must be borne in mind in its interpretation.——**22.** *Miracles . . . wonders . . . signs.* The first seems to be the generic name, and the last two the specific kinds under the genus, viz., those wrought on earth, and those wrought in the sky. See ver. 19.——**25.** Ps. xvi. 8–11.——**29.** *Freely*, i. e., without hurting your feelings.——**30.** *God had sworn.* See Ps. lxxxix. 3, 4.——**31.** *His soul was not left in hell.*

and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

31 He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32 This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

34 For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

37 ¶ Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 ¶ Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

42 And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

43 And fear came upon every soul: and many wonders and signs were done by the apostles.

44 And all that believed were together, and had all things common;

45 And sold their possessions and goods, and parted them to all *men*, as every man had need.

46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

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Rather, "his life was not left in the grave," or place of the dead. The next clause is parallel, after the fashion of Hebrew poetry: so in the Psalm quoted, ver. 27.——**34, 35.** Ps. cx. 1.——**36.** *Both Lord and Christ.* Not only the Lord over those who crucified him, but also the Anointed One, the Messiah of the Jews, who was to come. "Christ" is the Greek of Messiah (Anointed).——**38.** *Gift of the Holy Ghost.* See on ver. 4.——**40.** *With many other words.* A mere epitome, doubtless, of Peter's words is here given.——**42.** *Breaking of bread.* See ver. 46.——**44.** A local and voluntary and temporary communism, suggested probably by the numbers of foreign Jews converted, and now staying unexpectedly in Jerusalem.——**46.** *Breaking bread.* This seems to be

47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

CHAPTER III.

NOW Peter and John went up together into the temple at the hour of prayer, *being* the ninth *hour*.

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

3 Who, seeing Peter and John about to go into the temple, asked an alms.

4 And Peter, fastening his eyes upon him with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

7 And he took him by the right hand, and lifted *him* up: and immediately his feet and ankle bones received strength.

8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking and praising God:

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

12 ¶ And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go.

14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

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the usual phrase for the Lord's supper. Comp. chap. xx. 7.—**47.** *Such as should be saved.* Simply "the saved." Christians are called "the saved," and the world "the lost." See 1 Cor. i. 18.

III.—**1.** *The ninth hour.* About 3 p. m., the time of the evening sacrifice.——**2.** *Lame from his mother's womb.* He was over forty years old (chapter iv. 22). *The gate . . . called Beautiful.* A magnificent structure of Corinthian brass, built by Herod the Great, on the eastern side of the temple-area, on Solomon's porch, the great place of concourse for Jerusalemites. It overlooked the valley of the Kedron, and commanded a fine view of the Mount of Olives. Josephus describes it.——**7.** *His feet and ankle bones.* Notice the particularity of Luke, the physician.——**11.** *The porch that is called Solomon's.* Not built by Solomon, but called by his name, perhaps as erected on the site of one built by him. It was, probably, a long portico, well adapted to concourse or promenade even in stormy weather. See note on ver. 2.

15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

16 And his name, through faith in his name, hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I wot that through ignorance ye did *it*, as *did* also your rulers.

18 But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

19 ¶ Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

20 And he shall send Jesus Christ, which before was preached unto you:

21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

22 For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

23 And it shall come to pass, *that* every soul, which will not hear that Prophet, shall be destroyed from among the people.

24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

CHAPTER IV.

AND as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them,

2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put *them* in hold unto the next day: for it was now eventide.

4 Howbeit many of them which

——**16.** *Faith.* Of the cripple. Compare Acts xiv. 9.——**19.** *When the times of refreshing shall come.* Rather, "in order that the times of refreshing may come."——**22.** Deut. xviii. 15, 19.——**24.** *All the prophets from Samuel and those that follow after, &c.* Better, "all the prophets from Samuel, even so many of those who followed him as have spoken."

IV.—**1.** *The captain of the temple* was, probably, the commander of the Levitical police, who guarded the temple. *Sadducees.* See Matt. iii. 7.——**2.** The Pharisaical portion of the priests were vexed that any should dare to teach the people but themselves, and the Sadducees were vexed at the inculcation of the doctrine of the resurrection.——**4.** *The men.* This refers to the male memheard the word believed; and the number of the men was about five thousand.

5 ¶ And it came to pass on the morrow, that their rulers, and elders, and scribes,

6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

7 And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?

8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole.

11 This is the stone which was set at nought of you builders, which is become the head of the corner.

12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

13 ¶ Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

14 And beholding the man which was healed standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them *is* manifest to all them that dwell in Jerusalem; and we cannot deny *it*.

17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

20 For we cannot but speak the things which we have seen and heard.

21 So when they had further threatened them, they let them go, finding nothing how they might

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bers then in the Church. With the women the number was, perhaps, ten thousand.——**6.** *Annas . . . Caiaphas.* See Matt. xxvi. 3. Of John and Alexander we know nothing. The names were very common. These seem to have been of the high priest's family.——**9.** *By what means.* Rather "by whom."——**11.** Psalm cxviii. 22.——**13.** *Ignorant men.* Rather "private men," i. e., men not in any civil or ecclesiastical office.——**21.** *Finding nothing how they might punish them.* Better, "finding no way to punish them."——**25, 26.**

punish them, because of the people: for all *men* glorified God for that which was done.

22 For the man was above forty years old, on whom this miracle of healing was shewed.

23 ¶ And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is;

25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

28 For to do whatsoever thy hand and thy counsel determined before to be done.

29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,

30 By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

31 ¶ And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

32 And the multitude of them that believed were of one heart and of one soul: neither said any *of them* that aught of the things which he possessed was his own; but they had all things common.

33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 And laid *them* down at the apostles' feet: and distribution was made unto every man according as he had need.

36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, *and* of the country of Cyprus,

37 Having land, sold *it*, and brought the money, and laid *it* at the apostles' feet.

Psalm ii. 1, 2.——**27.** Notice the adaptation of the Psalm:

Heathen = Gentiles.
People = People of Israel.
Kings = Herod.
Rulers = Pontius Pilate.
The Lord = Thy holy child Jesus.
His Christ = Whom thou hast anointed.

Child. Better "son."——**30.** *Holy child.* As above.——**31.** *Filled with the Holy Ghost.* Probably they had a fresh gift of tongues or some other miraculous bestowment. See on chapter ii. 4.——**32.** *All things common.* See on chapter ii. 44.

CHAPTER V.

BUT a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And kept back *part* of the price, his wife also being privy *to it*, and brought a certain part, and laid *it* at the apostles' feet.

3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land?

4 While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried *him* out, and buried *him*.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.

11 And great fear came upon all the church, and upon as many as heard these things.

12 ¶ And by the hands of the

V.–**1.** This chapter should be joined to the preceding, as Barnabas and Ananias are contrasted, examples respectively of self-sacrifice and selfishness.——**2.** *Laid it at the apostles' feet* as if it were the whole price. They wished to have the reputation of giving all, while they would keep in reserve for themselves a part, and at the same time enjoy the common stock. Their sin was not only a lie, but the worst kind of lie, spiritual hypocrisy; not only a lie unto man, but a lie unto God (ver. 4). And their punishment seems to have been sent of God (not as an exhibition of his dispensation to all hypocrites, but) as a protection to the young Church, which, by its common stock of money, would attract many worldly-minded to become hypocritical members. The effect produced is recorded in ver. 13.——**3.** *The Holy Ghost*, like "God" in the 4th verse, is used personally.——**4.** *Unto God.* The lie unto God was a practical attempt to deceive God by proclaiming themselves true Christians, as if a human device would blind God. Compare our Saviour's words to Pilate regarding Judas (John xix. 11).——**5.** *Gave up the ghost*, i. e., breathed his last; the "ghost" is simply the "breath," when not modified by qualifying words.——**6.** *The young men.* Not any officers, but able-bodied youth who were present.——**10.** *Yielded up the ghost.* The same expression as in ver. 5, which see. *The young men came in.* They had been away three hours (ver. 7). Probably they had consumed this time in testifying before magistrates regarding Ananias' death, and in procuring the requisite permission to bury him. They had not consulted his wife, either because they could not find her, or because they had received express command in this peculiar case to avoid her. It will be borne in mind that this apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.

13 And of the rest durst no man join himself to them: but the people magnified them.

14 And believers were the more added to the Lord, multitudes both of men and women;)

15 Insomuch that they brought forth the sick into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

17 ¶ Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation,

18 And laid their hands on the apostles, and put them in the common prison.

19 But the angel of the Lord by night opened the prison doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people all the words of this life.

21 And when they heard *that*, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow.

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conduct toward a woman would be looked upon in the East in a very different light from that with which we would consider it, woman being regarded of so little consequence, socially, among the Orientals.——**12.** *Solomon's porch.* See chapter iii. 11.——**14.** This verse is parenthetical, the 13th and 15th being closely connected, thus, "the people magnified them, insomuch that, &c."——**15.** *The shadow of Peter* could be as efficacious as his hand to an appropriating faith. This conduct of the people was not necessarily superstition.——**17.** *Sadducees.* See Matt. iii. 7.——**18.** *Common*, i. e., public. This was, probably, a prison connected with the temple. The Jews were allowed a large measure of independence in their minor governmental matters by the Romans.——**19.** *The angel.* Rather "an angel."——**20.** *This life*, i. e., this doctrine of life.——**21.** *The council*, i. e., the Sanhedrim. This was an extraordinary Sanhedrim, for all the elders (senate) were called in as assessors. This indicates the excessive perturbation among the rulers of the Jews at the wonderful progress of the gospel of Jesus. The Sanhedrim was the highest court of the Jews, established, probably, in the times of the Maccabees, two centuries before this time, and presided over by the high priest. It was composed of seventy or seventy-two members.——**24.** "They doubted regarding their words, at a loss to know

25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.

27 And when they had brought them, they set *them* before the council: and the high priest asked them,

28 Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

29 ¶ Then Peter and the *other* apostles answered and said, We ought to obey God rather than men.

30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

31 Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

32 And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him.

33 ¶ When they heard *that*, they were cut *to the heart*, and took counsel to slay them.

34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

36 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought.

37 After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, *even* as many as obeyed him, were dispersed.

38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or

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what the thing meant."——**26.** *Lest they should have been stoned*, i. e., the officers.——**28.** *This man* = Jesus.——**32.** *The Holy Ghost* was a witness by His miraculous gifts.——**34.** *Gamaliel.* He was grandson of the great Hillel, and was the most celebrated teacher of the law in his day. His sayings are preserved in the Talmud. Paul was his disciple (Acts xxii. 3). *Commanded*, or "urged."——**36.** *Theudas.* We cannot tell which of the many insurgents of Judea this was. The age was prolific in such.——**37.** *Judas of Galilee* was a prominent leader against the Roman government thirty years before, when Archelaus was deposed and Judea became a Roman province. He was a practical opponent of the census and tribute. *In the days of the taxing.* Compare Luke ii. 1, 2, 3. The "taxing" is rather a "registry" as a basis of tribute. It began about the year B. C. 1, and seems to have been perfected about A. D. 3.——**38.** *It will come to nought*, i. e., the Romans will take care of it as they did of the matters of Theudas and Judas.

this work be of men, it will come to nought:

39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

40 And to him they agreed: and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

41 ¶ And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

CHAPTER VI.

AND in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

2 Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables.

3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 But we will give ourselves continually to prayer, and to the ministry of the word.

5 ¶ And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch;

6 Whom they set before the apostles: and when they had prayed, they laid *their* hands on them.

7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

8 And Stephen, full of faith and power, did great wonders and miracles among the people.

9 ¶ Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

10 And they were not able to

VI.—**1.** *Grecians.* Literally "Hellenists," i. e., Jews resident in foreign lands, so called because the Hellenic or Grecian language and habits of thought prevailed in such countries, since Alexander's conquests, three centuries before, had Hellenized the East. These foreign Jews, while visiting Jerusalem at Pentecost, were converted, and remained in Jerusalem, doubtless at a pecuniary sacrifice, and their poor were overlooked to some extent as perhaps being less known. *Widows.* By this term is meant "the poor" generally, of which class widows, in an Eastern country, would be likely to form the largest part.——**3.** *Full of the Holy Ghost.* See chapter ii. 4. So in ver. 5.——**9.** *Libertines.* Probably belonging to Libertum, a place near Carthage in Africa. The Jews of other parts of the world had synagogues at Jerusalem built at resist the wisdom and the spirit by which he spake.

11 Then they suborned men which said, We have heard him speak blasphemous words against Moses, and *against* God.

12 And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council,

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

15 And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel.

CHAPTER VII.

THEN said the high priest, Are these things so?

2 And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

3 And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

4 Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

5 And he gave him none inheritance in it, no, not *so much as* to set his foot on: yet he promised that he would give it to him for a possession, and to his seed

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their expense.——**11.** *Suborned*, i. e., procured to swear falsely. Our English word is from the Latin *ornare* (to instruct) and *sub* (secretly).——**12.** *The council.* See chapter v. 21.——**13.** *Against this holy place.* Notice the thrice repeated charge:

Ver. 11. Blasphemy against Moses—and God.
Ver. 13. Blasphemy against the law—and this holy place.
Ver. 14. Jesus shall abrogate the Mosaic customs—and destroy this place.

——**15.** *The face of an angel.* A supernatural brightness testifying to his divine mission.

VII.—**1.** *Then said the high priest* to Stephen. It was a demand for his defence, which he proceeds to give.——**2.** *Men, brethren, and fathers.* The first term embraces the other two, as thus, "men, who are my brethren and fathers." The course of Stephen's argument is this: "Ye accuse me of hostility to Moses and this temple. But look at your history. Your fathers were ever resisting Moses, and resisting God, and ye by slaying the Messiah are imitating them. Ye are the resisters of Moses. And as for the temple, while a temple is good so far as it goes, yet God is to be worshipped by a higher than a temple-service." The argument is unfinished by the interference of the mob. *Mesopotamia* (meaning "between the rivers") was the extensive tract lying between the Tigris and Euphrates. *Charran* is supposed to be the "Charræ" of the ancient writers, a city in the northwestern part of Mesopotamia near the Euphrates, and four hundred miles northeast of Jerusalem.——**3.** See Gen. xii. 1, &c., for these references to Abraham's life.——**6.** See Gen. xv. 13. This *four hundred years* includes the abode of the patriarchs in Palestine as well as the abode of their posterity in Egypt. There were four hundred years of sojourning in a strange land, only a quarter of after him, when *as yet* he had no child.

6 And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat *them* evil four hundred years.

7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.

8 And he gave him the covenant of circumcision: and so *Abraham* begat Isaac, and circumcised him the eighth day; and Isaac *begat* Jacob; and Jacob *begat* the twelve patriarchs.

9 And the patriarchs, moved with envy, sold Joseph into Egypt; but God was with him,

10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance.

12 But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

13 And at the second *time* Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.

14 Then sent Joseph, and called his father Jacob to *him*, and all his kindred, threescore and fifteen souls.

15 So Jacob went down into Egypt, and died, he, and our fathers,

16 And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor, *the father* of Sychem.

17 But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,

18 Till another king arose, which knew not Joseph.

19 The same dealt subtilely with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.

20 In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months:

21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

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which could be regarded fully as a time of bondage and evil treatment, although in one sense their wandering and unsettled life, amid uncongenial and often hostile races, was an affliction, before the actual bondage of Egypt.——**14.** *Threescore and fifteen souls.* In Gen. xlvi. 27, the number is five less, and in that account Joseph and his sons are included. We may add Jacob himself, and, perhaps, four young children (born on the route or soon after the arrival in Egypt) to make the seventy-five.——**16.** *Abraham.* Jacob bought this property from Emmor (see Gen. xxxiii. 19). Instead of thinking the insertion of the name Abraham is a mistake of transcribers, I prefer believing that Abraham had bought the ground originally on his first entry into Palestine, and that by some providence he was not permitted to enter on possession, and that Jacob perfected the title by a re-purchase.——**19.** *That they might not live*

22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

24 And seeing one *of them* suffer wrong, he defended *him*, and avenged him that was oppressed, and smote the Egyptian:

25 For he supposed his brethren would have understood how that God by his hand would deliver them; but they understood not.

26 And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?

27 But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us?

28 Wilt thou kill me, as thou didst the Egyptian yesterday?

29 Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

30 And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush.

31 When Moses saw *it*, he wondered at the sight: and as he drew near to behold *it*, the voice of the Lord came unto him,

32 *Saying*, I *am* the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

33 Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.

34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send *to be* a ruler and a deliverer by the hand of the angel which appeared to him in the bush.

36 He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

37 ¶ This is that Moses, which said unto the children of Israel, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.

38 This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and *with* our fathers: who received the lively oracles to give unto us:

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and experience such cruel bondage as their parents suffered.——**29.** *Land of Madian.* The peninsula of Sinai, two hundred miles from Egypt, between the two arms of the Red Sea.——**36.** *After that he had shewed.* Rather "showing."——**37.** Deut. xviii. 15.——**42.** Amos v. 25–27.——**43.** *Tabernacle of Moloch.* This "tabernacle" was, probably, a miniature temple or portable shrine, like

39 To whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt,

40 Saying unto Aaron, Make us gods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices *by the space of* forty years in the wilderness?

43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.

44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.

45 Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David;

46 Who found favour before God, and desired to find a tabernacle for the God of Jacob.

47 But Solomon built him a house.

48 Howbeit the Most High dwelleth not in temples made with hands; as saith the prophet,

49 Heaven *is* my throne, and earth *is* my footstool: what house will ye build me? saith the Lord: or what *is* the place of my rest?

50 Hath not my hand made all these things?

51 ¶ Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye.

52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

53 Who have received the law by the disposition of angels, and have not kept *it*.

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those of the Ephesian temple which Demetrius made (Acts xix. 24). Moloch means "king," and was the name of a gross Syrian idol. *The star of your god Remphan.* A metallic star, perhaps, emblematic of the god, and borne in religious procession. Remphan is supposed to be another name for Chiun (mentioned in Amos). *Beyond Babylon.* The passage in Amos has "beyond Damascus." Stephen probably alters it purposely, and consistently with truth, to remind them of the Babylonish captivity.——**45.** *That came after.* Rather "having received." *Jesus*, i. e., Joshua. Jesus is the Greek form of Joshua.——**49, 50.** Isaiah lxvi. 1, 2.——**51.** *Uncircumcised in heart and ears.* This strong figure is like that used by Sophocles in the Œdipus Tyrannus, ver. 371, "blind in ears and mind and eyes."——**53.** *By the disposition of angels.* Compare Gal. iii. 15 and Heb. ii. 2. Either angels formed part of the scene at Sinai, or Moses received the law through their agency, excepting, of course, that part of the law which God seems to have communicated directly to Moses or to

54 ¶ When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth.

55 But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And cast *him* out of the city, and stoned *him:* and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

59 And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

CHAPTER VIII.

AND Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles.

2 And devout men carried Stephen *to his burial*, and made great lamentation over him.

3 As for Saul, he made havoc of the church, entering into every house, and haling men and women committed *them* to prison.

4 Therefore they that were scattered abroad went every where preaching the word.

5 Then Philip went down to the city of Samaria, and preached Christ unto them.

6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

7 For unclean spirits, crying with loud voice, came out of many that were possessed *with them:* and many taken with palsies, and that were lame, were healed.

8 And there was great joy in that city.

9 But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:

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the people.——**53.** *Cast him out of the city.* This tumultuous mob so far respected the law of the Jews as to convey their victim beyond the walls. The laying down their clothes (i. e., their outer garments) at Saul's feet, seems to have been in conformity with a custom, which disencumbered them of hindrances to exertion, and at the same time showed their unity in the act. The person selected to receive the clothes must have been an acknowledged ringleader.——**59.** *Calling upon God.* Literally "invoking." The word "God" is inserted by the translators.——**60.** *He fell asleep.* A common Oriental euphemism for "he died."

VIII.—**2.** *Devout men carried Stephen*, i. e., devout men had carried Stephen before the Church was scattered. These were not devout Jews unconverted, but having a sympathy for Stephen's case, 10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitched them with sorceries.

12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

17 Then laid they *their* hands on them, and they received the Holy Ghost.

18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity.

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for such would scarcely have made a *great lamentation.* They were doubtless some of the Christian brotherhood who thus acted. Hence our explanation above.——**3.** *Haling.* The Old English for "hauling." (See Luke xii. 58.)——**5.** *The city of Samaria*, built by Omri, King of Israel (1 Kings xvi. 24), was situated just north of Mount Ebal, on a very beautiful hill. It was about 40 miles north of Jerusalem.——**9.** *Bewitched.* The same word translated (in its neuter sense) in ver. 13, "wondered." It should be here rendered "astonished."——**10.** *From the least to the greatest.* Rather, "from small to great."——**13.** *Believed also.* The context shows that this was only a belief in Philip's power, and not a belief of the truth. It took outwardly the same form as such saving belief, namely, confession and baptism.——**15.** *That they might receive the Holy Ghost* in His miraculous manifestations. See chap. ii. 4.——**16, 17, 18, 19.** For the use of the words "Holy Ghost" in these verses, see preceding note.——**19.** Simon, with the rest, had received the Holy Ghost (i. e., His miraculous gifts of tongues, &c.). Now he asks the power to confer this gift upon others. His base worldliness is so apparent that we see that Peter's words in ver. 21 refer to his unconverted condition. Miraculous gifts were (we see, therefore,) conferred upon the unconverted. Judas Iscariot, who cast out devils, is another instance.——**22.** *If perhaps.* Rather "if then."——**23.** The gall of bitter-

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert.

27 And he arose and went: and, behold, a man of Ethiopia, a eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

28 Was returning, and sitting in his chariot read Esaias the prophet.

29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

32 The place of the Scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus.

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ness is the natural accompaniment of the bond of iniquity. Misery and sin are twins.——**24.** *Then answered Simon.* This was only the cry of fear, and shows no marks of repentance. Tradition says that Simon's course became worse and worse, until he met with a violent death in the midst of his blasphemous impostures.——**26.** *The angel.* Rather "an angel." *Gaza.* One of the old Philistine towns, and situated at the southeast corner of the Mediterranean, about 50 miles southwest of Jerusalem. *Which is desert*, i. e., the road. Of the several roads leading to Gaza, that one is intended which passed through a thinly-peopled district.——**27.** *Ethiopia.* Probably the modern Abyssinia or Senaar, whither Judaism had early found its way over the straits of Bab-el-Mandeb, and whither Christianity had also an early foothold. *A eunuch.* Not a mutilated person, for whom the name is often used, but simply "an officer." The Greek word means "bed-protector," and thence was given to the mutilated servants of an Eastern despot, but as these servants became the great officers of state, the word became used for any such officer. *Candace* was a common name for the queens of that country, as was Pharaoh for the kings of Egypt.——**32.** Isaiah liii. 7, 8.——**33.** *In his humiliation his judgment was taken away.* The passage in Isaiah is, "He was taken from prison (or distress) and from judgment," which amounts to the same thing. He passed through distress and through judgment to death. "In his humiliation (i. e., his distress) his (right) judgment was taken away (or withheld, and a wicked judgment given him)." The latter

36 And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized?

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

40 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Cesarea.

CHAPTER IX.

AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is* hard for thee to kick against the pricks.

6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journey-

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clause of the verse predicts that the Messiah was not to leave a race behind him.——**36.** *A certain water.* Dr. Robinson shows that on the supposed road to Gaza which the eunuch took there is standing water after the rains, forming pools.——**39.** "Caught away." This word and the words "was found" in the next verse clearly show a miraculous action in Philip's movement.——**40.** *Azotus.* Another of the five Philistine cities. It was situated about 25 miles north of Gaza, near the coast. *Till he came to Cesarea.* Cesarea was between 50 and 60 miles north of Ashdod, on the coast. Philip had probably passed northward along the shore through Joppa. We find him settled there more than twenty years afterward. See chap. xxi. 8.

IX.—**1.** *Breathing out.* Rather "breathing in," i. e., inhaling the atmosphere of threatening and slaughter as his very breath-life.——**2.** This verse shows that Damascus, although in another country, was under the influence of the Jewish rulers. Probably Aretas, the Arabian king, had already established his power in Damascus (as he certainly had at a later date), and, in his good will to the Jews, allowed this influence. Damascus, one of the most ancient cities of the world, is situated east of the ranges of Lebanon and Anti-Lebanon, about 130 miles northeast of Jerusalem. *Of this way* of believing.——**4.** *He fell to the earth.* He and his company were probably travelling on foot.——**5.** *The pricks* were the stationary goads behind oxen which would pierce them if they kicked.——**7.** *Hearing a voice.* Rather ed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

10 ¶ And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord.

11 And the Lord *said* unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for *one* called Saul, of Tarsus: for, behold, he prayeth,

12 And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests to bind all that call on thy name.

15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

16 For I will shew him how great things he must suffer for my name's sake.

17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

20 And straightway he preached Christ in the synagogues, that he is the Son of God.

21 But all that heard *him* were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

23 ¶ And after that many days were fulfilled, the Jews took counsel to kill him:

"hearing the voice." Compare chap. xxii. 9, where it is said that the men saw the light, but heard not the voice. They heard the sound, but did not understand it as a voice. There is a difference in the Greek cases of the noun in the two places, which supports this view.——**17.** *And be filled with the Holy Ghost.* See chap. viii. 15.——**18.** *As it had been scales.* Note the accuracy of Luke, *the physician.*——**23.** *After that many days were fulfilled.* Three years had elapsed, and Paul had been dwelling secluded in Arabia in the mean time, and had returned to Damascus. See Gal. i. 15–18. Aretas was now master of Damascus

24 But their laying wait was known of Saul. And they watched the gates day and night to kill him.

25 Then the disciples took him by night, and let *him* down by the wall in a basket.

26 And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

27 But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

28 And he was with them coming in and going out at Jerusalem.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.

30 *Which* when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus.

31 Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

32 ¶ And it came to pass, as Peter passed throughout all *quarters*, he came down also to the saints which dwelt at Lydda.

33 And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him, Eneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

35 And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

36 ¶ Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom when they had washed,

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(2 Cor. xi. 32, 33).——**25.** *Let him down by the wall.* Probably from the window of some house upon the wall. See the case of the spies, Josh. ii. 15.——**27.** Barnabas' intimacy with Paul may have originated in their being members of the same synagogue in Jerusalem, Barnabas being from Cyprus and Paul from Cilicia, the Jews from which two countries would probably have a common synagogue, as having been once under a common provincial government.——**29.** *The Grecians.* Literally, "the Hellenists," i. e., the foreign Jews who happened to be in Jerusalem.——**30.** *Tarsus* was the chief city of Cilicia, and a centre of learning of great note.——**31.** Here begins a new subject, this and the 32d verse being (in the Greek) intimately connected. Paul retires to Tarsus, and we hear nothing of him for ten years, if we suppose his retirement to have taken place A. D. 34. (See note on chap. xi. 20.) In this ten years' interval, and probably near the close of it, the events here recorded of Peter occurred. *And were edified.* Rather "being edified."——**32.** *Throughout all quarters.* Better, "throughout all the Churches." Lydda was about 30 miles northwest of Jerusalem, and some 10 miles southeast of Joppa. It was situated on the low lands near the coast.——**35.** *Saron* is unknown. It was perhaps a little village close to Lydda.——**36.** *Dorcas.* Rather "gazelle," as that is its meaning, and

they laid *her* in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not delay to come to them.

39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled down, and prayed; and turning *him* to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41 And he gave her *his* hand, and lifted her up; and when he had called the saints and widows, he presented her alive.

42 And it was known throughout all Joppa; and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

CHAPTER X.

THERE was a certain man in Cesarea called Cornelius, a centurion of the band called the Italian *band*,

2 A devout *man*, and one that feared God with all his house, which gave much alms to the people, and prayed to God always.

3 He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

5 And now send men to Joppa,

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the writer is here interpreting "Tabitha," which is the Syro-Chaldee of the same.——**38.** *Two men* were generally sent on a message, to give dignity to the errand, and to preclude any idea of deceit.——**39.** *Widows.* See chap. vi. 1. ——**43.** *Joppa* was the principal Jewish seaport. See Jonah i. 3. It was about 40 miles northwest of Jerusalem, and 36 miles south of Cesarea.

X.—**1.** *Cesarea,* the new capital of Judea, built by Herod the Great some fifty years before, and named in honour of the Roman emperor, whose friend and tributary Herod was. It was situated on the coast of the Mediterranean, about 36 miles north of Joppa, and 60 miles northwest of Jerusalem. *Centurion.* This was the title originally given to the commander of a hundred soldiers in the Roman army. Afterward the number was not exact. See Matt. viii. 5. *Italian band.* Probably a prætorian cohort, or palace-guard, stationed at the provincial capital, and composed of Italian soldiers, the rest of the Roman soldiers in the province being probably of Oriental birth.——**2.** The expressions of this verse show that Cornelius had learned in Judea to worship the true God, yet the expressions of ver. 28 seem to prove that he was not a proselyte. *One that feared God.* This explains the previous phrase, "a devout man." He was devout in the right direction. His alms and prayers showed his love to man and his love to God. They proceeded not from self-righteousness, but from a devout spirit.——**3.** *Evidently,* i. e., clearly, openly, without any illusion. *Ninth hour.* About three o'clock in the afternoon. *An angel of God* in bright gar-

and call for *one* Simon, whose surname is Peter:

6 He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

8 And when he had declared all *these* things unto them, he sent them to Joppa.

9 ¶ On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour:

10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:

12 Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter; kill, and eat.

14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

15 And the voice *spake* unto him again the second time, What God hath cleansed, *that* call not thou common.

16 This was done thrice: and the vessel was received up again into heaven.

17 Now while Peter doubted in himself what this vision which he had seen should mean, behold,

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ments (ver. 30).——**6.** *By the sea side.* The trade of a tanner was of low repute among the Jews. Tanneries were not permitted within the walls.——**7.** Notice the Oriental custom of always sending more than one messenger. This custom obtained for two reasons, probably, as a mark of respect, and to prevent suspicion of imposture. See chap. ix. 38. The *devout soldier* was a valet. It is the custom in modern armies for officers to have soldiers selected as body-servants.——**9.** *On the morrow.* The distance from Cesarea to Joppa was 36 miles, and 22 miles is the ordinary day's journey in the East. These messengers probably travelled on foot in Oriental style. As they left Cesarea after 3 p. m., they must have stopped for the night some 15 miles south of Cesarea (say at 9 p. m.). Then by starting at 4 o'clock the next morning they could reach Joppa by noon, at which time Peter had his vision.——**10.** *Would have eaten.* Rather "desired to eat." *He fell into a trance.* Literally, "an ecstacy fell upon him." An ecstacy is strictly an *out-standing*, i. e., a standing out from the flesh and sense.——**11.** *Vessel.* Not to be regarded as of any firm substance, such as wood or metal.——**12.** *And wild beasts.* This appears to be inserted to prevent the idea that they were only domestic quadrupeds, and thus to insist on the general sense of "four-footed beasts."——**13.** *Kill.* More than killing is meant. The word means "sacrifice." It was a religious killing that was ordered, to show that the Gentiles were to be religiously united with the Jews.——**14.** *Common or unclean*, i. e., unclean (ceremonially) by nature or by acquired pollution. See Deut. chap. xiv. for the list of unclean animals in the Jewish law, typifying the Jewish seclusion, which (with the law) was now to cease.——**15.** *Call not thou common.* Literally, "do not common," if we can make the word a verb. That is, do not regard the distinctions made by God, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodging there.

19 ¶ While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what *is* the cause wherefore ye are come?

22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by a holy angel to send for thee into his house, and to hear words of thee.

23 Then called he them in, and lodged *them*. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after they entered into Cesarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped *him*.

26 But Peter took him up, saying, Stand up; I myself also am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.

29 Therefore came I *unto you*

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when God unmakes them.——**19.** *The Spirit said unto him.* Probably by an inward, unmistakable, and yet undefinable impulse and intelligent representation. It is not necessary to suppose an audible voice. Comp. chap. viii. 29 and xiii. 2.——**22.** *A just man.* This seems to answer to the "devout man" of ver. 2.——**23.** *On the morrow.* Compare note on ver. 9. *Certain brethren.* There were six of these brethren (chap. xi. 12), so that the whole company numbered ten.——**24.** *And the morrow after.* See ver. 9. They arrived, it appears, somewhat before 3 p. m. Compare ver. 30 ("until this hour") and ver. 3. They probably travelled some 22 miles on the first day from Joppa, and some 14 miles on the second day. If they started the second day at 8 a. m. they would have reached Cesarea about 2 p. m. *Waited.* Rather, "was waiting."——**25.** *Worshipped.* An Oriental usage toward great men, and not to be construed in Orientals as a religious reverence. Peter knew, however, that a Roman's ideas were very different, and that *he* would have some vague notion of superhuman excellence in the person thus bowed down to. Hence Peter's words.——**28.** *Come unto*, i. e., to visit as a friend. This Jewish law in its strictness was not Scriptural, but Rabbinical.——**29.** *Without gainsaying.* Or "without objection."——**30.** *Four days ago.* On the

1st day, Cornelius sends the messengers.
2d day, the messengers reach Joppa.
3d day, Peter sets out with them.
4th day, they arrive at Cesarea.

——**34.** *Respecter of persons.* Literally "countenance-receiver," i. e., one who judges by externals.——**35.** *Accept-*

without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of *one* Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

34 ¶ Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons:

35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

36 The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)

37 That word, *I say*, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached;

38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

40 Him God raised up the third day, and shewed him openly;

41 Not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead.

42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead.

43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

44 ¶ While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak

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ed with him. Cornelius was "accepted" through Christ, although as yet he did not know Christ by a personal acceptance of the Redeemer.——**37.** *Ye know* as a historic matter.——**42.** *Quick*, i. e., "living."——**43.** *All the prophets.* For example, Isaiah liii. 5, Dan. ix. 24, and Micah vii. 18.——**44.** *Fell on all them.* The same verb is here used as in ver. 10, regarding the trance. See note on ver. 10. An actual falling is not intended, but simply a sudden coming.

with tongues, and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

CHAPTER XI.

AND the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

4 But Peter rehearsed *the matter* from the beginning, and expounded *it* by order unto them, saying,

5 I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:

6 Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter; slay and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the house where I was, sent from Cesarea unto me.

12 And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

14 Who shall tell thee words,

As shown by the next verse, this was "the gift of the Holy Ghost," i. e., miraculous gifts, as especially of speaking with foreign tongues (ver. 46).——**47.** No doubt is here implied of the propriety of the baptism. It is rather a question which makes emphatic the certainty. ——**48.** The six brethren seem to have baptized. This was lay-baptism probably, under apostolic command.

XI.—**1.** *The word of God.* The Old Testament prophecies and the New Testament preaching of Peter. See chap. x. 43, 44.——**2.** *They that were of the circumcision contended.* This was, doubtless, a mere fraternal request for an explanation of a matter so new to them and so contrary to their Jewish prejudices. The apostles, it would seem by the expression used, were among these inquirers, the Holy Spirit not having yet revealed to them the calling of the Gentiles, but designing to do it through Peter.——**5.** *I was in the city of Joppa, &c.* For the next eleven verses, see chap. x. ——**16.** *The word of the Lord.* See chap.

whereby thou and all thy house shall be saved.

15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

17 Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

19 ¶ Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

22 ¶ Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

23 Who, when he came, and

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i. 5.——**17.** *Gift* of the Holy Ghost. See chap. x. 44–46. *Who believed.* Rather "upon believing."——**19.** *Phenice*, i. e., Phœnicia, lying northwest of Palestine, on the sea-coast, having Tyre and Sidon its principal cities. *Antioch* was the celebrated capital of the Syro-Greek Empire. It was situated on the Orontes, 20 miles from the mouth. At the time of the text, it was the third city of the world, Rome and Alexandria being the only excelling capitals. It was 300 miles north of Jerusalem.——**20.** This verse should thus read: "But there were some Cyprians and Cyrenians of them, who, coming to Antioch, spake unto the Grecians." This is antithetical to the preceding verse. While the most of those scattered abroad preached to the Jews only, some preached to the Gentiles. *The Grecians* are the non-Jewish inhabitants, the Jews being accustomed to use the word in this broad sense. This preaching to the Gentiles of Antioch was, doubtless, after Peter's reception of Cornelius into the Church, as the way in which the news was received in Jerusalem (ver. 22) shows. The Jewish Christians at Jerusalem must have heard of the work in Antioch soon after it began, and if it had occurred before Cornelius' baptism, they would have acted as is recorded in ver. 2 of this chapter. We must suppose, then, that those scattered abroad after Stephen's death continued preaching for many years. Paul's coming to Antioch seems to have been not long before his visit to Jerusalem. (See vv. 25, 27, 30.) That visit to Jerusalem is fixed by Herod's death in the year A. D. 45. Paul may, therefore, be considered to have come forth from his retirement at Tarsus to Antioch in A. D. 44. He had probably been in this retirement for ten years. We may thus chronologize this part of the New Testament history:

A. D.	(according to the corrected reckoning.)
29,	Christ's ascension.
30,	Stephen's death.
31,	Paul's conversion.
34,	Paul's retirement to Tarsus.
42,	Peter's preaching to Cornelius.
43,	Conversion of Gentiles at Antioch.
44,	Paul's arrival at Antioch.

Cyrene. This was a Greek city of note, on the coast of Africa, westward of Egypt.——**22.** *Barnabas.* See chap. iv. 36.——**23.** *The grace of God* in giving the gospel to the Gentiles. *Cleave* had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

25 Then departed Barnabas to Tarsus, for to seek Saul:

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

27 ¶ And in these days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cesar.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea:

30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

CHAPTER XII.

NOW about that time Herod the king stretched forth *his* hands to vex certain of the church.

2 And he killed James the brother of John with the sword.

3 And because he saw it pleas-

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unto. Rather "abide in."——**24.** *Full of the Holy Ghost and of faith*, i. e., full of the extraordinary and ordinary gifts of God's Spirit.——**25.** The Church seems to have been as yet perfectly content to let Paul remain a private Christian. They little thought what God had in store for him. Barnabas, as a Cyprian, probably had known Paul (when they were both unconverted Jews) in the synagogue at Jerusalem, the Cilician and Cyprian Jews having, it is likely, one synagogue between them, as the two countries had been once united under one provincial government. Hence the fact that Barnabas was he who introduced Paul to the apostles (chap. ix. 27), and hence this visit to find Paul.——**26.** *Christians*, i. e., followers of Christ. The name was probably given by those outside the Church as a very natural and distinctive appellation, and then adopted by the Church. It was not given, it would seem, in derision. "Nazarene" was the derisory epithet generally used. See chap. xxvi. 28 and 1 Pet. iv. 16.——**27.** *Came.* Rather "came down."——**28.** *Agabus.* See chap. xxi. 10. *All the world*, i. e., all the land of Palestine. This sense is supported by usage. Claudius, the third emperor after Augustus, began his reign A. D. 41, and reigned thirteen years. He was nephew of Tiberius, the successor of Augustus, and uncle of Caius Caligula, the second emperor after Augustus. The famine occurred (according to Josephus) when Tiberius Alexander was procurator of Judea, i. e., two years after the death of Herod, for Cuspius Fadus was procurator in the interim.

XII.—**1.** *Herod the king.* See Matt. xiv. 1. This Herod was the son of Aristobulus and the grandson of the great Herod. His proper name was Agrippa. He had lived a dissolute and extravagant life until, by becoming a favourite with Caligula, the Roman emperor, he was presented with some of the Syrian governments. After this he further received the tetrarchy of his uncle (the Herod of the time of Christ's death), and at length the Emperor Claudius added Judea to his rule, and made him king of all the countries over which his grandfather had reigned. He only enjoyed them ed the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)

4 And when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.

5 Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.

6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

7 And, behold, the angel of the Lord came upon *him*, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and

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three years. He was anxious to please the Jews, and was himself, as a descendant of the Maccabees, a rigid observer of the Jewish rites.——**2.** *James the brother of John* and son of Zebedee was joined by the Saviour with Peter and John for special distinction among the apostles, as on the mountain of transfiguration and in the garden of Gethsemane. He is to be carefully distinguished from James the son of Alpheus who wrote the epistle. As he was the first of the apostles to die, so John his brother (it is believed) was the last. James was probably most conspicuous among the apostles, and hence was taken by Herod.——**3.** *The days of unleavened bread*, i. e., the Passover-week. See Exod. xii. 15.——**4.** *Quaternions*, i. e., companies of four. *Easter.* Rather "Passover." The word "Easter" is the name of a goddess in the old Northern mythology, who had a feast celebrated about the time of Passover, and hence the Passover-feast received unfortunately her name at the hands of our English ancestry. Our Easter is first-fruits' day of the Jewish Passover, although we keep it in memory of Christ's resurrection, which occurred on that day. ——**6.** *Between two soldiers, bound with two chains.* The Roman prisoners were usually secured by having each his right hand chained to the left of a soldier. In cases where special security was desired, the left hand was also chained to the right hand of another soldier. Of course the soldiers were relieved at intervals by others. Peter's case was considered by Herod as one of the highest importance.——**7.** *The angel.* Rather "an angel."——**8.** Note the deliberate preparation to depart.——**10.** *The first and the second ward.* The first ward or guard was the two soldiers to whom Peter was chained. The second was the two at the door (ver. 6). They made a quaternion. Three other quaternions relieved them at proper times. *The iron gate.* Probably the outer gate of the *from* all the expectation of the people of the Jews.

12 And when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.

13 And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.

14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

16 But Peter continued knocking: and when they had opened *the door*, and saw him, they were astonished.

17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judea to Cesarea, and *there* abode.

20 ¶ And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's *country*.

21 And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

22 And the people gave a shout, *saying*, *It is* the voice of a god, and not of a man.

23 And immediately the angel of the Lord smote him, because he

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prison.——**11.** *The expectation* was that of Peter's execution.——**12.** *John, whose surname was Mark*, was the author of the Gospel, and was the cousin of Barnabas, Col. iv. 10. Comp. xiii. 5, 13 and xv. 37, 39.——**15.** *It is his angel.* The Jews had a belief, that after a man's death, angels would sometimes take his appearance for special purposes.——**17.** *James.* This was James the son of Alpheus, the author of the epistle. He seems from this time to have had a high place among the apostles. See chaps. xv. 13 and xxi. 18; also Gal. i. 19, where he is called the Lord's brother, i. e., a cousin (according to the flesh) to Jesus. See Matt. xii. 46. *Into another place* than Jerusalem, to escape Herod's anger.——**19.** *Cesarea* was the Roman political capital. See x. 1.——**20.** *Tyre and Sidon.* See Matt. xv. 21.——**23.** *He was eaten of worms.* Josephus gives a particular description of Herod's appearance before the ambassadors and of his death. Herod was clothed in a splendid garment of silver, on which the sun shone, and from which the reflected rays dazzled the eyes of the beholders. As soon as he received the blasphemous flattery of the audience without rebuking it, he was seized with violent pain in his bowels, and as he felt it was a fatal attack, he bitterly reproached his flatterers. He died after five days of agony. The feast in celebration of Cesar was then in progress at Cesarea.——**25.** *Their ministry*, i. e., their service. See chap. xi. 30.

gave not God the glory: and he was eaten of worms, and gave up the ghost.

24 ¶ But the word of God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ministry, and took with them John, whose surname was Mark.

CHAPTER XIII.

NOW there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

3 And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

4 ¶ So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to *their* minister.

6 And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false

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XIII.—**1.** *Prophets and teachers.* The difference between these seems to have consisted in the inspiration of the former. The prophet was not always the predicter of future events, but was the inspired teacher, the bearer of a divine message. Compare Rom. xii. 6, 7, 1 Cor. xii. 10, 28, 29. *Simeon that was called Niger* was probably a black man. *Lucius of Cyrene* is very likely the Lucius of Rom. xvi. 21. From his close mention with Timothy there, I take him to be the same with the "Luke" of Col. iv. 14, 2 Tim. iv. 11, and Phil. 24, that is, Luke the evangelist and author of the "Acts," the companion of Paul and Timothy. Now Galen (de Comp. Med. Sec. Loc. 9, 5, vol. xiii, page 295) says that Lucius was before him a distinguished physician in Tarsus of Cilicia. Again, Herodotus says that in his day Cyrene was the second place in the Grecian world for physicians (Herod. 3. 131). Hence I conjecture that the Luke, the evangelist, was born and instructed in medicine at Cyrene, and left that place for Tarsus, where he made Saul's acquaintance, and, perhaps, was converted by him; and that he came with Saul to Antioch, and is the Lucius of Cyrene here spoken of. *Manaen* was probably a foster-brother of Herod Antipas.——**2.** The message comes in the midst of a prayer-meeting and at a season of special religious service. The Holy Ghost probably spoke by one of the prophets.——**3.** *When they had fasted.* This seems to mark another season of fasting or a protraction of the former, with particular view to the anticipated missionary tour of Barnabas and Saul. ——**4.** *Seleucia* was the port of Antioch at the mouth of the Orontes. *Cyprus* is the large island in the northeast corner of the Mediterranean, about a hundred miles from the Syrian and the same from the Cilician coast.——**5.** *Salamis* was a prominent town of Cyprus on its east coast. *And they had also John* (i. e., Mark, see chapter xii. 25) *to their minister* (i. e., as their helper). This statement is inserted at this place probably because John Mark showed remarkable zeal at Salamis, and his conduct is thus contrasted with his action at Perga, when he turned back.——**6.** *Paphos*, the celebrated city of Venus, was on the west coast of Cyprus, and was the capital of the island. *Bar-jesus*, i. e., son of Jesus, having no reference, however, to prophet, a Jew, whose name *was* Bar-jesus:

7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, (who also *is called* Paul,) filled with the Holy Ghost, set his eyes on him,

10 And said, O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord ?

11 And now, behold, the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.

14 ¶ But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

15 And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, *Ye* men *and* brethren, if ye have any word of exhortation for the people, say on.

16 Then Paul stood up, and beckoning with *his* hand said, Men of Israel, and ye that fear God, give audience.

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with a high arm brought he them out of it.

18 And about the time of forty

Christ, Jesus (Joshua) being a common name among the Jews.——**7.** *Deputy.* Rather "proconsul."——**8.** *Elymas* is Arabic for "wise man" or "Magus," which last word is here translated "sorcerer." *His name.* Not Bar-jesus, but Elymas.——**9.** *Who also is called Paul.* The Jews, when mingling much with Romans, were wont to take Roman names. Paul, as just beginning a course of travel among Gentiles, may have adopted this custom here at Paphos, taking the name of Paul in respect to the proconsul, whose name it was. The custom may have arisen from the difficulty which Romans experienced in pronouncing Hebrew names. *Filled with the Holy Ghost*, i. e., having a special miraculous power given him.——**11.** *A mist and a darkness.* First a confused blurring of the vision, and then total blindness.——**13.** *Perga in Pamphylia* is 130 miles west of north of Paphos. It is situated seven miles from the south coast of Asia Minor, on a branch of the river Cestrus. *John departing from them.* See chapter xv. 38.——**14.** *Antioch in Pisidia* is about 100 miles north of Perga, north of Lake Eyerdir. It is now called Jalobatch. In going from Perga to Antioch, the high range of Mount Taurus is crossed.——**15.** *The law and the prophets.* See Luke xxiv. 44. Two lessons, one from the law and the other from the prophets, were read at each service in the synagogue.——**16.**

years suffered he their manners in the wilderness.

19 And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot.

20 And after that he gave *unto them* judges about the space of four hundred and fifty years, until Samuel the prophet.

21 And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the *son* of Jesse, a man after mine own heart, which shall fulfil all my will.

23 Of this man's seed hath God, according to *his* promise, raised unto Israel a Saviour, Jesus:

24 When John had first preached before his coming the baptism of repentance to all the people of Israel.

25 And as John fulfilled his course, he said, Whom think ye that I am? I am not *he*. But, behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.

26 Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him*.

28 And though they found no cause of death *in him*, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre.

30 But God raised him from the dead:

31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

34 And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

Beckoning with his hand, i. e., making a motion for silence and attention. This address, like those of Peter (chapters ii. iii. iv), and Stephen (chapter vii.), is an appeal to Jews from their own Scriptures. *And ye that fear God.* This refers to the proselytes present. See vv. 26 and 43.——**19.** *Seven nations* = Canaanites, Perizzites, Hivites, Hittites, Girgashites, Jebusites, and Amorites. See Deut. vii. 1.——**22.** Psalm lxxxix. 21 and 1 Sam. xiii. 14.——**27.** *Because they knew him not.* Rather, "knowing him not."——**33.** Psalm ii. 7.——**34.** *And as concerning that.* Simply "and because." The argument is this: "Because Christ

35 Wherefore he saith also in another *psalm*, Thou shalt not suffer thine Holy One to see corruption.

36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

37 But he, whom God raised again, saw no corruption.

38 ¶ Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins:

39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

40 Beware therefore, lest that come upon you, which is spoken of in the prophets;

41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas; who, speaking to them, persuaded them to continue in the grace of God.

44 ¶ And the next sabbath day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

47 For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

49 And the word of the Lord was published throughout all the region.

50 But the Jews stirred up the devout and honourable women, and the chief men of the

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(the spiritual David) lives forever, his mercies are sure mercies."——**35.** Psalm xvi. 10.——**36.** *Fell on sleep.* Old English for "fell asleep." "Asleep" is from "on sleep," as "afoot" from "on foot."——**41.** Hab. i. 4.——**42.** *The Gentiles*, who from curiosity had been present.——**45.** *They were filled with envy.* Because the Gentiles came to receive religious instruction regarding matters which the Jews felt belonged to themselves. *Blaspheming*, i. e., talking evil against the apostles.——**47.** Isaiah xlix. 6.——**48.** *Ordained to eternal life.* The same verb is used in Thucydides 2. 84, 1, where the translation is "ranked" or "arranged."——**50.** *The devout and honourable women.* Probably women of rank and influence, who were zealous proselytes to Judaism, when often their husbands would be deterred by the rite of circumcision.——

city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples were filled with joy, and with the Holy Ghost.

CHAPTER XIV.

AND it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.

2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

5 And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use *them* despitefully, and to stone them,

6 They were ware of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

7 And there they preached the gospel.

8 ¶ And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

9 The same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are

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51. *Iconium* lies 90 miles east of the Pisidian Antioch. It was the chief city of Lycaonia, and in more modern times was a stronghold and capital of the Turks. It is now Koniyeh.——**52.** *The disciples* at Antioch.

XIV.—**1.** *Greeks.* Probably "Gentile proselytes," as they were found in the Jewish synagogue. See chapters xvii. 4 and xiii. 43.——**2.** *Gentiles.* This must refer to the Gentiles generally, who had political influence in the town. The Jews, being politically impotent, as in the case of our Saviour's crucifixion, stir up the local authorities against the gospel.——**3.** *Therefore* refers to the success recorded in the first verse, the second being parenthetical. The success of the gospel kept the missionaries a long time in Iconium.——**4.** *The apostles.* Barnabas was not an apostle, strictly speaking, but as Paul was, his title here includes Barnabas; or the word may be used in its original sense of "ambassadors."——**6.** *They were ware of it.* Rather, "having considered the matter." Lycaonia was a large plain surrounded by high mountains, inhabited by a wild, lawless, and independence-loving people, having a language of their own (ver. 11). It lay between Pisidia on the west and Cappadocia on the east, Galatia on the north and Cilicia on the south. *Lystra* and *Derbe* were in the southeastern part of Lycaonia, near the Cilician frontier of Mount Taurus.——**8.** Compare the account of this miracle with Acts iii. 2–8. The features in the come down to us in the likeness of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14 *Which* when the apostles, Barnabas and Paul, heard *of*, they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

16 Who in times past suffered all nations to walk in their own ways.

17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 ¶ And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew *him* out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and *to* Iconium, and Antioch,

22 Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

24 And after they had passed throughout Pisidia, they came to Pamphylia.

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two are very similar.——**12.** From this verse we may learn that Barnabas was the older, and had the more commanding person, while Paul was the more active of the two.——**13.** *Jupiter, which was before their city.* Jupiter's temple was, doubtless, situated at the entrance of the city, he being its patron-god. *Unto the gates* of the city.——**14.** *The apostles.* See ver. 4. *They rent their clothes.* The ancient mode of expressing great feeling. See Matt. xxvi. 65, &c., &c.——**15.** *Men* is emphatic. *These vanities* of idol-worship.——**16.** *All nations.* Rather "all the nations," or "all the Gentiles."——**19.** The occurrence mentioned in this verse would seem by the language to have taken place very shortly after the attempt to sacrifice to Paul and Barnabas, perhaps while the crowd were still thronging on that occasion. *Having stoned Paul.* See 2 Cor. xi. 24.——**25.** *Perga.* See xiii. 13. Thus far from Derbe the apostles had retraced their steps. Hence, however, instead of sailing to Cyprus, they go down to Attalia, and thence sail directly to Antioch in Syria. *Attalia* is now Adalia, the chief port of the south coast of Asia Minor.——**26.** *To Antioch.*

25 And when they had preached the word in Perga, they went down into Attalia:

26 And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

CHAPTER XV.

AND certain men which came down from Judea taught the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved.

2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

3 And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the church, and *of* the apostles and elders, and they declared all things that God had done with them.

5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.

6 ¶ And the apostles and elders came together for to consider of this matter.

7 And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us;

9 And put no difference between us and them, purifying their hearts by faith.

They had probably been eighteen months absent on their tour. We may put it, perhaps, in the years 46 and 47. See note on chapter xi. 20.——**28.** *Long time.* This may include several years.

XV.—**1.** *Which came down from Judea* to Antioch, *taught the brethren* at Antioch. These brethren thus taught were Gentile Christians.——**2.** *They*, i. e., the Antioch Church, not the Judaizing teachers. *Certain other of them*, i. e., of the Antioch Church.——**3.** *And being brought on their way.* Rather, "These, then, being brought on their way." *Phenice*, or Phœnicia, was the strip of coast between Lebanon and the sea, and including the celebrated cities of Tyre and Sidon.——**5.** This seems to have occurred at a preliminary meeting of the Church at Jerusalem convened to hear the missionary news. The report of this news called out the very Judaizing doctrines which the delegation from Antioch came to submit to the apostles. That doctrine was discussed and decided against at another meeting of apostles and elders called for the purpose.——**7.** *A good while ago.* I would put this

10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

12 ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 ¶ And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me:

14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is written,

16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

18 Known unto God are all his works from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

20 But that we write unto them, that they abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood.

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

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council in A. D. 49, and Peter's visit to Cornelius in 42, seven years before.——**8.** *The Holy Ghost* in His miraculous manifestations (chap. x. 46).——**12.** Paul and Barnabas show that God had borne witness to the correctness of their conduct in establishing Churches without Jewish rites.——**13.** *James* the son of Alpheus, the author of the epistle. He appears to have held a most prominent position among the apostles. See chap. xii. 17 and xxi. 18. As he was "the Lord's brother" (Gal. i. 19) or cousin according to the flesh, this may have been a reason for this prominence.——**14.** *Simeon.* The same as Simon. It is Simeon, or rather "Symeon" (in the Greek) in 2 Peter i. 1. *How God at the first did visit.* Rather, "how God did first visit."——**16, 17.** See Amos ix. 11, 12. The quotation (as usually) is based on the Greek (Septuagint) version of the Old Testament Scriptures. This version is often, as here, paraphrastic.——**18.** *Known unto God are all his works from the beginning of the world*, and hence it is not strange that, by His prophets, He should foretell this ingathering of the Gentiles. *From the beginning of the world.* Literally "from eternity," or "from age."——**19.** *My sentence is.* Literally "I judge."——**20.** *Fornication.* Idolatry and fornication were the sins to which the Gentile Christians were most exposed. Their very appearance was therefore to be avoided, as in eating blood, &c.——**21.** This seems to be said by James as an argument for his opinion, as thus: "Let the Gentile Christians slightly recognize and yield to Jewish prejudices, *because Jews are scattered all over, constantly reading the law*, and it is well not to gratuitously drive them off from hearing the gospel by stiff conduct in things indifferent."——**22.** *Judas-Barsabas.* Perhaps the same as Joseph Justus Barsabas in Acts i. 23. Barsabas probably

22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren:

23 And they wrote *letters* by them after this manner; The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law; to whom we gave no *such* commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

31 *Which* when they had read, they rejoiced for the consolation.

32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them*.

33 And after they had tarried *there* a space, they were let go in peace from the brethren unto the apostles.

34 Notwithstanding it pleased Silas to abide there still.

35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 ¶ And some days after, Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, *and see* how they do.

37 And Barnabas determined

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means "son of an oath." See "Beersheba" ("well of the oath") in Gen. xxvi. 28–33.——**23.** By "Antioch and Syria and Cilicia" the apostles doubtless meant to include all other countries where Jews abounded. But where there were no Jews, the letter was to have no force. ——**24.** *Subverting.* Better, "unsettling." *No such commandment.* The "such" should be omitted.——*26. Men.* This refers to Paul and Barnabas, not to the "chosen men" above.——**28.** *To the Holy Ghost, and to us.* There is nothing like presumption here. It is "to the Holy Ghost in us and speaking by us." Hence the force of the words sent to Antioch.——**29.** *From which if ye keep yourselves, ye shall do well.* This sounds as if that comprised all their Christian duty. It should read, "from which ye will do well to keep yourselves."——**34.** *It pleased Silas to abide there still.* Silas seems to have started with Judas to go back, and to have then changed his mind.——**36.** *Some days after.* An indefinite expression, equally to take with them John, whose surname was Mark.

38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, confirming the churches.

CHAPTER XVI.

THEN came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father *was* a Greek:

2 Which was well reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

5 And so were the churches established in the faith, and increased in number daily.

6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

8 And they passing by Mysia came down to Troas.

9 And a vision appeared to

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fit for a week or a year. This second missionary journey I would place in A. D. 50 for its beginning.——**38.** Comp. chap. xiii. 13.——**41.** Paul's route was northward from Antioch and then westward into his own country, Cilicia, whence he had come to Antioch six years before. He had probably spent ten years in Cilicia after his conversion, and if so, had, doubtless, evangelized that country very thoroughly. From Cilicia he went, probably, through the defiles of Mount Taurus northward to Derbe and Lystra. See chap. xiv. 6.

XVI.—**3.** *Because of the Jews which were in those quarters.* In order to avoid hurting their prejudices in things indifferent. If the Jews had demanded it as a duty, Paul would have refused. See his conduct with regard to Titus (Gal. ii. 3, 4).——**6, 7.** The course of the apostles from Lystra was probably west and north to Iconium and Antioch in Pisidia, then north and east to Gordium and Ancyra, then west to Troas, the Spirit not permitting them to go south of that last course to the province of Asia, or north to the province of Bithynia. *Asia* refers to the Roman province of Asia, which included the cities of Smyrna, Ephesus, &c. See Rev. i. 4, 11.——**8.** *Troas*, or Alexandria Troas (now Eski Stambul) was a city of consequence, having the dignity of a Roman *colonia.* It was situated on the seacoast, nearly opposite the island of Tenedos. It was built by Antigonus, one of Alexander's successors, about 350 years before the apostles' visit.——**9.** *Macedonia* lay north of Greece and west

Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next *day* to Neapolis;

12 And from thence to Philippi, which is the chief city of that part of Macedonia, *and* a colony: and we were in that city abiding certain days.

13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither*.

14 ¶ And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us*: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

16 ¶ And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying:

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of Thrace. It had formerly been a small district by the river Axius, but Philip, father of Alexander the Great, had extended its boundaries on all sides till it became a powerful state, and Alexander made its name distinguished. In the apostles' time, Macedonia included Thrace.——**11.** *We came.* Luke was, we here see, a companion with Paul, Silas, and Timothy. He, perhaps, joined him at Troas. *Samothracia*, a large island in the north part of the Ægean sea. It is exceedingly high, its highest peak reaching above 5,000 feet. It was famed as one of the chief seats of the worship of the Cabeiri, gods of a peculiar mystical character. *Neapolis*, the port of Philippi, and about 10 miles therefrom. The distance from Troas was about 170 miles. ——**12.** *Philippi* was built and named by Philip of Macedon, father of Alexander the Great. Near it Brutus and Cassius were defeated by Antony. It was a fine city, and enjoyed the privilege of being a Roman *colonia*. It was beautifully situated on the westerly slope of a long range of heights. *The chief city of that part of Macedonia.* Rather, "the first city of the district of Macedonia." It may mean first in importance, or the first on Paul's route. *A colony.* A Roman colonia, having peculiar privileges and distinctions.——**13.** *A river side.* One of the small streams which run westward and form the Angites. ——**14.** *A seller of purple* garments. *Thyatira* was a city of note in Lydia in Asia Minor. The Lydian purple was famous. *Which worshipped God.* She was a Gentile proselyte to Judaism. Her worship may or may not have been sincere and faithful.——**16.** *Possessed with a spirit of divination.* Literally, "having a spirit of Pytho." Pytho was a name of Apollo (from the dragon Pytho he was said to have slain), and Apollo was the god of oracles. Hence "a spirit of Pytho" is "a spirit of divination." This girl was probably an organ of an evil spirit, like the many cases recorded in the Gospels. She may have been permitted by God to foretell some future events, or, more probably, she may have been taught by the devil to

17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

19 ¶ And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the marketplace unto the rulers,

20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

22 And the multitude rose up together against them; and the magistrates rent off their clothes, and commanded to beat *them*.

23 And when they had laid many stripes upon them, they cast *them* into prison, charging the jailer to keep them safely:

24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 ¶ And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and said, Sirs, what must I do to be saved?

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him

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make shrewd guesses regarding the future.——**17.** *Us.* Here the 1st person ceases till we come to chap. xx. 5. Hence we conclude that Paul and Silas now became separated from Luke, Luke staying at Philippi.——**20.** Note how *Jews* in this verse and *Romans* in the next are contrasted. Jews were evidently in bad odour in Philippi, probably in imitation of Rome, whence Claudius had expelled them.——**27.** *He drew out his sword.* Simply "drew his sword." *Supposing that the prisoners had been fled.* It was death among the Romans to a soldier on guard if his prisoner escaped. Hence the jailer's readiness to commit suicide.——**30.** The earthquake and accompanying events of that remarkable night made the poor jailer think of his soul, and he knew by what had occurred that Paul and Silas could minister to his spiritual wants. "*What must I do to be saved*" has no reference to an earthly safety, but to eternal salvation. The whole context shows that.——**36.** *The keeper of the prison.* The same word translated "jailer" in ver. 23, and as here in ver. 27.——**37.** No Roman the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

35 And when it was day, the magistrates sent the serjeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast *us* into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

38 And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans.

39 And they came and besought them, and brought *them* out, and desired *them* to depart out of the city.

40 And they went out of the prison, and entered into *the house of* Lydia: and when they had seen the brethren, they comforted them, and departed.

CHAPTER XVII.

NOW when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the Scriptures,

3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

4 And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

5 ¶ But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the

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citizen could be beaten before conviction.

XVII.—**1.** *Amphipolis* was a very noted town on the Strymon, a few miles from the sea. It was an Athenian colony, and played a prominent part in the prosperous days of Greece. It was about 35 miles southwest of Philippi. *Apollonia* was situated about 30 miles southwest of Amphipolis. It is now Pollina. *Thessalonica*, a place of great note, was situated at the head of the Thermaic gulf of the Ægean Sea (Archipelago), and was about 30 miles west of Apollonia. Its more ancient name, Therme, was changed to Thessalonica in honour of the daughter of Philip of Macedon, who bore that name. It is now called Saloniki, a corruption of Thessalonica. It was the capital of Roman Macedonia.——**3.** *Opening* the truth. *Whom I preach unto you.* This change from the use of the 3d person to the use of the 1st person is often found. Comp. Acts i. 4. It gives vivacity to a narrative.——**4.** *Devout Greeks.* Gentile proselytes to Judaism. *Chief women.* See chap. xiii. 50.——**5.** *Certain lewd* house of Jason, and sought to bring them out to the people.

6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also:

7 Whom Jason hath received: and there all do contrary to the decrees of Cesar, saying that there is another king, *one* Jesus.

8 And they troubled the people and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the others, they let them go.

10 ¶ And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither* went into the synagogue of the Jews.

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.

12 Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

14 And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

15 And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

16 ¶ Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

18 Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And

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fellows of the baser sort. Better, "certain evil men of the street-idlers." *On an uproar* = in an uproar. *Jason* was the entertainer of Paul and Silas. See ver. 7. *Sought to bring them* (Paul and Silas) *out.*——**9.** *Security* to keep the peace. *The others.* Rather "the rest."——**10.** *Berea* (now Verria) was about 50 miles southwest of Thessalonica, and about 25 miles from the sea in the mountain-country of S. Macedonia.——**11.** *Whether those things*, which Paul taught, *were so.*——**12.** *Honourable women.* See ver. 4. *Of men* who were Greeks, proselytes or otherwise.——**14.** *Timotheus.* Timothy had perhaps come with Paul and Silas from Philippi, but Luke stayed there until several years later, when Paul left Philippi for Asia on his third tour. This we infer from the use of the personal pronouns in the narrative. See on chap. xvi. 17.——**15.** *Athens*, the celebrated head of Greek civilization and Greek art, had in Paul's day long passed the meridian of her glory. This city was at least 250 miles from Berea, to the southeast.——**17.** *The devout persons* = the proselytes.——**18.** *The Epicureans*, or followers of Epicurus, made happiness the great aim of life, and by their teaching destroyed all basis of morality, inculcating a mere materialism. *The Stoics* (receiving their name from the Stoa or portico in the Athenian forum, where their teachers once taught) held that man should some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, *is?*

20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21 (For all the Athenians, and strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing.)

22 ¶ Then Paul stood in the midst of Mars' hill, and said, *Ye* men of Athens, I perceive that in all things ye are too superstitious.

23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

30 And the times of this igno-

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be perfectly independent, unshaken by pain or pleasure. Theirs was a philosophy of pride, as that of the Epicureans was a philosophy of pleasure. *Babbler.* Literally "seed-picker," a name given to birds, and thence figuratively to idlers, vagabonds, and praters.——**19.** *Areopagus* (Mars' hill) was a rocky height in Athens, west of the Acropolis, on which an ancient and venerable court sat in the open air. This court had at an early period great power over the religious and domestic life of Athens, and long continued to be a famous court for criminal trials. In Paul's time it had lost most of its power, but was yet revered. Paul's appearance before the Areopagites seems not to have been in a formal trial, but to satisfy their private curiosity.——**22.** *Mars' hill.* The same word before (ver. 19) left untranslated "Areopagus." *Too superstitious.* Rather, "very religious." Pausanias, a century after Paul, says, "the Athenians excel other nations in piety to the gods." Their temples and statues of the gods were innumerable.——**23.** *The unknown God.* Diogenes Laertius says that "nameless altars were common in Athens." He wrote in the century after Paul.——**27.** *That they should seek the Lord.* This seems closely connected with ver. 25. God's gifts to men are made in order that they may be led to Him.——**28.** *Certain of your own poets*, namely, Aratus (Phænom. 5), and Cleanthes (Jov. Hymn. 5).——**30.** *Winked at.* Rather, "overlooked," or "permitrance God winked at; but now commandeth all men every where to repent:

31 Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

32 ¶ And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this *matter*.

33 So Paul departed from among them.

34 Howbeit certain men clave unto him, and believed: among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.

CHAPTER XVIII.

AFTER these things Paul departed from Athens, and came to Corinth;

2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla, (because that Claudius had commanded all Jews to depart from Rome,) and came unto them.

3 And because he was of the same craft, he abode with them, and wrought: (for by their occupation they were tentmakers.)

4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews *that* Jesus *was* Christ.

6 And when they opposed themselves, and blasphemed, he shook *his* raiment, and said unto them, Your blood *be* upon your own heads; I *am* clean: from henceforth I will go unto the Gentiles.

7 ¶ And he departed thence, and entered into a certain *man's* house, named Justus, *one* that wor-

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ted." There is no idea of connivance in the word.——**34.** *Areopagite*, i. e., a member of the high court of Areopagus. See on ver. 19.

XVIII.—1. *Paul departed from Athens.* Silas and Timothy, for whom he had sent to Berea (chap. xvii. 15), had not yet reached him. Comp. ver. 5. *Corinth* was at this time the capital city of the Roman province of Achaia, which included nearly the same territory as the present kingdom of Greece. It was a city of great elegance, wealth, and fashion. It had always been a city of importance, well situated between the seas on the east and west of Greece. It was 45 or 50 miles from Athens by land.——**2.** *Pontus.* A division of Asia Minor, bordering on the Black Sea. *Claudius* was the fourth Roman emperor. He was nephew of Tiberius, the second emperor, and uncle of Caligula, the third emperor. He banished the Jews from Jerusalem because of their religious tumults, caused, probably, by the introduction of Christianity largely among them.——**4.** *Greeks*, i. e., Gentile proselytes; for as yet Paul had not preached in Corinth to the heathen Gentiles (see ver. 6).——**5.** *Was pressed in the spirit*, i. e., was intent and earnest of heart.——**6.** *Blasphemed*, i. e., maligned Paul. This does not refer to blasphemy against God, as we almost exclusively use the word at the present day.——*Shook his raiment.* See Nehem. v. 13 and Acts xiii. 51 for similarly expressive Oriental actions. *I am clean* from your blood. I am not responsible.——**7.** *One that worshipped God.* He was evidentshipped God, whose house joined hard to the synagogue.

8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

11 And he continued *there* a year and six months, teaching the word of God among them.

12 ¶ And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,

13 Saying, This *fellow* persuadeth men to worship God contrary to the law.

14 And when Paul was now about to open *his* mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O *ye* Jews, reason would that I should bear with you:

15 But if it be a question of words and names, and *of* your law, look ye *to it;* for I will be no judge of such *matters.*

16 And he drave them from the judgment seat.

17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment seat. And Gallio cared for none of those things.

18 ¶ And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn *his* head in Cenchrea: for he had a vow.

19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

20 When they desired *him* to tarry longer time with them, he consented not;

21 But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.

22 And when he had landed at

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ly a Jewish proselyte.——**8.** *Crispus.* See 1 Cor. i. 14.——**12.** *Gallio.* This is supposed to be Lucius Junius Gallio, brother of the philosopher Seneca. *Deputy.* Rather "proconsul." *Made insurrection . . . against.* Literally "stood up against."——**13.** *This fellow.* Rather "this one."——**14.** *Wicked lewdness.* Rather "criminal recklessness."——**17.** *Sosthenes* was probably successor to Crispus, who had become a Christian (ver. 8). He was here beaten by the Gentile mob who sympathized with the apostles. *And Gallio cared for none of these things*, i. e., he had no desire to intermeddle in religious questions.——**18.** *Yet a good while.* Literally "yet many days." If we count it as six months, his stay in Corinth will be in all of two years' duration (see ver. 11). *Having shorn his head.* This probably refers to Aquila. The shaving of the head marked the end of the vow (see Num. vi.). *Cenchrea* was the eastern part of Corinth.——**19.** *Ephesus* is about 250 miles east of Corinth, directly across the Ægean Sea (the Archipelago). It was, in Paul's time, the chief city of Asia Minor.——**20.** *They* = the Jews.——**21.** *This feast.* Perhaps the Passover.

Cesarea, and gone up, and saluted the church, he went down to Antioch.

23 And after he had spent some time *there*, he departed, and went over *all* the country of Galatia and Phrygia in order, strengthening all the disciples.

24 ¶ And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the Scriptures, came to Ephesus.

25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly.

27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:

28 For he mightily convinced the Jews, *and that* publicly, shewing by the Scriptures that Jesus was Christ.

CHAPTER XIX.

AND it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus; and finding certain disciples,

2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard *this*, they were baptized in the name of the Lord Jesus.

——**22.** *Cesarea* in Palestine, the new port of Jerusalem (see note on Acts x. 1). Paul's voyage from Ephesus to Cesarea was about 900 miles long. *Gone up* to Jerusalem. Antioch was 300 miles north of Jerusalem (see chap. xi. 19). Paul had been absent on his second missionary tour probably three years and a half. We may mark the time perhaps as A. D. 50, 51, 52, and 53.——**23.** *Some time.* Probably not long, as he had promised the Ephesians to return, as if he had a speedy return in view (ver. 21). Paul's third missionary journey here begins, probably in A. D. 53. Galatia and Phrygia were old divisions of Asia Minor. See chap. xvi. 6.——**25.** *Knowing only the baptism of John.* He knew the Messiah only as John taught him, as one still to come. He was "instructed in the way of the Lord" thus far (compare chap. xix. 3, 4).

XIX.—**1.** *At Corinth*, whither he had come from Ephesus. See chap. xviii. 24, 27. *The upper coasts*, or "the upper parts" = the inland regions of Asia Minor, i. e., Galatia and Phrygia (chap. xviii. 23).——**2.** *Have ye received the Holy Ghost?* i. e., have ye received miraculous powers? *Whether there be any Holy Ghost*, i. e., "whether there be any Holy Ghost given," or "whether any miraculous gifts have been bestowed." Compare John vii. 39, where "given" is rightly inserted by our translators.——**3.** *Unto John's*

6 And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

7 And all the men were about twelve.

8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

11 And God wrought special miracles by the hands of Paul:

12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 ¶ Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

14 And there were seven sons of *one* Sceva, a Jew, *and* chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many that believed came, and confessed, and shewed their deeds.

19 Many of them also which used curious arts brought their books together, and burned them before all *men*: and they counted the price of them, and found *it* fifty thousand *pieces* of silver.

20 So mightily grew the word of God and prevailed.

21 ¶ After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but

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baptism. "Baptism" is used here tropically for "religious teaching," as in the 25th verse of the preceding chapter. ——**6.** *The Holy Ghost.* See above on ver. 2.——**9.** *Of that way* of religion. Compare ver. 23, and chapter xxii. 4. ——**13.** *Vagabond.* Better "wandering."——**15.** *Jesus I know, and Paul I know.* The verbs are different in the Greek: "Jesus I acknowledge and Paul I know."——**16.** *Naked*, i. e., with the outer garments torn off. The word is often thus used.——**19.** *Brought their books together.* Ephesus was a celebrated centre of magical practice, and the charms used upon the bodies in the form of bits of written parchment were called "Ephesian writings." *Fifty thousand pieces of silver* = about $10,000.——**21.** *Macedonia.* See chapter xvi. 9. *Achaia.* See chapter xviii. 1.——**22.** *Timotheus.* See chapter xvi. 1.——

he himself stayed in Asia for a season.

23 And the same time there arose no small stir about that way.

24 For a certain *man* named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands:

27 So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

28 And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great *is* Diana of the Ephesians.

29 And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre.

32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

Erastus. Perhaps the same who was chamberlain of the city of Corinth afterward. See Rom. xvi. 23 and 2 Tim. iv. 20.——**23.** *About that way* of religion. See ver. 9.——**24.** *Shrines for Diana.* "Shrines of Diana," or Artemis, who differed much from the Roman Diana and from the Grecian Artemis. She was an Oriental deity, represented in the crude, ungraceful proportions of Oriental taste. Her principal peculiarity was her large supply of breasts. These shrines were, probably, little portable temples to be carried in procession or put up in private houses.——**29.** *Gaius.* The Greek form of the Roman "Caius." There was another Gaius who was a companion of Paul. That one was from Derbe in Lycaonia. See chapter xx. 4. And there seems to have been a third living at Corinth, with whom Paul lodged (Rom. xvi. 23), and whom Paul baptized (1 Cor. i. 14), and who is, perhaps, the same with "the well-beloved Gaius," to whom John writes his third epistle. *Aristarchus* is again mentioned in chapter xx. 4. *The theatre*, being usually very large and built solidly of stone, and very accessible, was in Greek and Roman towns a ready place for a crowd.——**31.** *Of the chief of Asia.* Literally "of the Asiarchs." These were the superintendents of the religious celebrations in the province.——**33.** *And they drew Alexander out of the multitude, the Jews putting him forward.* I would agree with those who read, "And some of the multitude urged forward Alexander, the

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great *is* Diana of the Ephesians.

35 And when the townclerk had appeased the people, he said, *Ye* men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the *image* which fell down from Jupiter?

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and do nothing rashly.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another.

39 But if ye inquire any thing concerning other matters, it shall be determined in a lawful assembly.

40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly.

CHAPTER XX.

AND after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go into Macedonia.

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece,

3 And *there* abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Der-

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Jews putting him forward." That is, one Alexander, a Jewish orator, is urged by some well-meaning members of the crowd to defend the Jews from blame, and to throw it on the Christians; and in this movement the Jews join.——**35.** *The townclerk* was a high officer. *The image which fell down from Jupiter.* Supposed to be an ærolite, perhaps in its original condition, or perhaps carved to represent a female. The most famous statue of Diana at Ephesus was, however, of wood.——**37.** *Churches.* Rather "temples."——**38.** *Deputies.* Rather "proconsuls."——**39.** *A lawful assembly.* Rather, "the regular assembly."

XX.—**1.** *Macedonia.* See chapter xix. 21.——**2.** *Those parts*, i. e., Macedonia, including Philippi, Thessalonica, and Berea. See chapters xvi. 12 and xvii. 14 for Paul's first visit to Macedonia. *Greece*, i. e., the Roman province of Achaia, lying south of Macedonia. See chapter xviii. 1.——**3.** *And there abode three months.* Probably in Athens and Corinth. See chapter xvii. 15 and chapter xviii. 18 for Paul's first visit to Greece. *Laid wait for him.* They probably had prepared to embark with him and kill him on the voyage. *Through Macedonia*, and thus thwart the purpose of the Jews.——**4.** *Sopater . . . Aristarchus and Secundus.* These, doubtless, joined Paul as he was passing through Macedonia on his way back to Asia.——**5.** *Us.* Notice the first person. Luke, the writer, apparently joins Paul again at Philippi. See note on chapter xvii.

be, and Timotheus; and of Asia, Tychicus and Trophimus.

5 These going before tarried for us at Troas.

6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

7 And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

8 And there were many lights in the upper chamber, where they were gathered together.

9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell on him, and embracing *him* said, Trouble not yourselves; for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

13 ¶ And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next *day* we came to Miletus.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

17 ¶ And from Miletus he sent to Ephesus, and called the elders of the church.

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14. *Troas.* See chapter xvi. 8.——**6.** *The days of unleavened bread*, i. e., the Passover festival. This marks the time as Spring. *In five days.* The distance was only about 170 miles, so that the voyage was a slow one.——**7.** *To break bread* in the celebration of the Lord's supper.——**13.** *Assos* was on the coast of Asia Minor, opposite the island of Lesbos. Paul's walk from Troas to Assos was a walk of 25 miles, while the ship with his companions had to sail nearly twice that distance around the projecting shore to reach the same place.——**14.** *Mitylene* was about 30 miles south of Assos, on the island of Lesbos.——**15.** *Chios*, on the island of Chios (now Scio), was some 60 miles south of Mitylene. *Samos*, on the island of Samos, was 70 or 80 miles farther down the coast of Asia Minor than Chios. *Trogyllium* was the promontory of Mount Mycale on the main land opposite Samos. *Miletus* was 20 miles southeast of Trogyllium, near the mouth of the Mæander. It was one of the most powerful, wealthy, and celebrated cities of Asia Minor.——**16.** *Ephesus* was 30 miles north of Miletus, and Paul's vessel in going from Chios to Samos had passed the headlands of the bay of Ephesus, at a distance of 15 or 20 miles from the city. *He hasted . . . to be at Jerusalem the day of Pentecost.* Pentecost was fifty days after the Sunday of Passover-week. Paul's time on this voyage may be thus divided:

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:

20 *And* how I kept back nothing that was profitable *unto you*, but have shewed you, and have taught you publicly, and from house to house,

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I *am* pure from the blood of all *men*.

27 For I have not shunned to declare unto you all the counsel of God.

28 ¶ Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

32 And now, brethren, I commend you to God, and to the word

Philippi to Troas	4 days.
At Troas	7 "
To Assos	1 day.
To Mitylene	1 "
To Chios	1 "
To Trogyllium	1 "
To Miletus	1 "
At Miletus	4 days.
To Coos	1 day.
To Rhodes	1 "
To Patara	1 "
To Tyre	5 days.
At Tyre	7 "
To Ptolemais	1 day.
At Ptolemais	1 "
To Cesarea	1 "
At Cesarea	7 days.
To Jerusalem	3 "
Total	48 days.

This would bring Paul to Jerusalem just in time for Pentecost. The distance he had travelled from Philippi to Jerusalem was about one thousand miles in a straight line, and probably fifteen hundred by the course he took.——**18.** *Asia*, i. e., the Roman province of Asia, comprising only a part of Asia Minor. ——**19.** *Temptations.* Rather "trials." ——**23.** *The Holy Ghost witnesseth.* Probably by prophets, as Agabus (chapter xxi. 10, 11).——**28.** *Overseers.* Literally "bishops."——**31.** *By the space of three years.* See chapter xix. 8, 10, 22.

of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

33 I have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

36 ¶ And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all wept sore, and fell on Paul's neck, and kissed him,

38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

CHAPTER XXI.

AND it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the *day* following unto Rhodes, and from thence unto Patara:

2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.

4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

5 And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till *we were* out of the city: and we kneeled down on the shore, and prayed.

6 And when we had taken our

XXI.—**1.** *Had launched.* Rather, "had put out to sea." *Coos* or Cos was a town on the large island of the same name, about 50 miles south of Miletus. *Rhodes*, on the large island of Rhodes, is 70 miles southeast of Cos. The distance is more by a ship's route, as the long Cnidian peninsula has to be doubled. This peninsula is the extreme southwestern point of Asia Minor. After doubling it Paul's course was eastward to Rhodes. *Patara* is 70 miles east of Rhodes, on the shore of Asia Minor. It was an old and celebrated place, with a fine harbour.——**2.** Paul leaves the ship he had entered at Philippi, and finds another in the prominent port of Patara, bound to Tyre, the chief city of Phœnicia. The distance from Patara to Tyre was about 450 miles southeast. A straight line from one to the other would just graze the southwest corner of the island of Cyprus, and as the vessel (see next verse) kept along that corner, we may suppose that it had a fair wind. If so, four or five days would be ample to allow for the trip across.——**3.** *Syria*, of which Phœnicia was a division.——**4.** *Finding disciples.* Rather "finding the disciples." *Who said to Paul through the Spirit, that he should not go*, i. e., who, under the miraculous power of foreseeing the future in special cases given by the Spirit, foresaw Paul's danger, and begged him not to go.——**6.** *Ship.* Literally "*the* ship." Perhaps the same which brought Paul from Patara, and had now completed the discharge of her cargo at Tyre.——**7.** *Ptolemais*, the more ancient Ako and the modern St. Jean d'Acre, is about 25 miles south of Tyre. *Our course.* Rather "the leave one of another, we took ship; and they returned home again.

7 And when we had finished *our* course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next *day* we that were of Paul's company departed, and came unto Cesarea; and we entered into the house of Philip the evangelist, which was *one* of the seven; and abode with him.

9 And the same man had four daughters, virgins, which did prophesy.

10 And as we tarried *there* many days, there came down from Judea a certain prophet, named Agabus.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.

12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

15 And after those days we took up our carriages, and went up to Jerusalem.

16 There went with us also *certain* of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

17 And when we were come to Jerusalem, the brethren received us gladly.

18 And the *day* following Paul went in with us unto James; and all the elders were present.

19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

20 And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:

21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs.

22 What is it therefore? the multitude must needs come to-

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voyage."——**8.** *Departed* by land. For Paul's company evidently here separated from the others, as the words show, and the voyage is said to be ended in the 7th verse. *Cesarea* was by land about 40 miles south of Ptolemais, around the brow of Carmel. *Philip the evangelist.* The same who had preached to the eunuch. See chaps. vi. 5 and viii. 5–40.——**9.** *Prophesy*, i. e., speak under divine inspiration.——**10.** *Down*, i. e., to the sea-coast. *Judea.* Cesarea, although a port of Jerusalem, was north of Judea proper. *Agabus.* See chap. xi. 28.——**12.** Comp. ver. 4.——**15.** *We took up our carriages.* Rather, "we packed up our baggage."——**18.** *James*, the apostle and author of the epistle, the son gether: for they will hear that thou art come.

23 Do therefore this that we say to thee: We have four men which have a vow on them;

24 Them take, and purify thyself with them, and be at charges with them, that they may shave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the law.

25 As touching the Gentiles which believe, we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication.

26 Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, help: This is the man, that teacheth all *men* every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar:

32 Who immediately took soldiers and centurions, and ran down

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of Alpheus and cousin (by flesh) of our Lord, seems to have been chief of the apostles in influence at Jerusalem. Paul's third missionary journey had probably occupied parts of the years 53, 54, 55, 56, and 57.——**23.** *Do therefore this.* This seems to have been one of those acts of expediency, to save the wounding of others' consciences, and the consequent loss of influence, which the Christian is often obliged in Christian charity to do. Paul's circumcision of Timothy was of a like nature. See chap. xvi. 3.——**24.** *Be at charges with them*, i. e., pay the expense for the sacrifice necessary when the Nazarite's head was shaved at the conclusion of his vow. See Num. vi. 14, 15. Paul did not make a vow with them, but joined with them as an *attaché*, which was a custom with the Jews. *Those things, whereof they were informed concerning thee.* See ver. 21. Those reports were false, for Paul had not (nor had the other apostles) commanded Jews to forsake the ceremonial law, although, doubtless, he had permitted it in those Jewish Christians who desired it in view of its completed office.——**26.** *To signify* to the priests.——**27.** *The seven days* from the day in which Paul had notified the priests. *The Jews which were of Asia.* These Jews from Asia Minor were attending the Pentecost.——**29.** *Trophimus.* See chap. xx. 4.——**31.** *The chief captain of the band.* The commander of the Roman cohort in garrison at Jerusalem. The riot was evidently of large proporunto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, I am a man *which am* a Jew of Tarsus, *a city* in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

40 And when he had given him license, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto *them* in the Hebrew tongue, saying,

CHAPTER XXII.

MEN, brethren, and fathers, hear ye my defence *which I make* now unto you.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

3 I am verily a man *which am* a Jew, born in Tarsus, *a city* in

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tions.——**32.** *Ran down* from the high tower of Antonia, where the garrison was stationed. It was a little north of the temple, and commanded it.——**33.** *With two chains.* Perhaps to two soldiers. See chap. xii. 6. The commander evidently believed Paul to be guilty of some high crime. (See ver. 38.)——**34.** *The castle* of Antonia. See on ver. 32. ——**35.** *The stairs* from the city-street up to the castle.——**38.** *Art not thou that Egyptian?* Rather, "Art thou not, then, that Egyptian?" The commander had thought that Paul *was* that Egyptian. *That Egyptian.* This was one of the many deceivers whom Josephus refers to as persuading the Jews to follow them into the country. Josephus (Ant. 20. 8. 6) says that this one (a Jew from Egypt) gave out that he was a prophet, and persuaded the people to go with him to the Mount of Olives, promising them that the walls of the city would then fall down for them. Felix routed them, killing 400 and taking 200 prisoners, but the Egyptian leader escaped. In the "Wars," 2. 13. 5, Josephus says that this Egyptian led his men from the desert, and not from Jerusalem, to the Mount of Olives, and gives their number as 30,000, which, doubtless, is a mistake in transcription for 3,000. As the event was fresh in the minds of the people, it was natural for Claudius Lysias, the commander (chap. xxiii. 26), to suppose that Paul was the same deceiver creating this riot in Jerusalem. *Murderers.* Sicarii, or assassins.——**39.** *I am a man which am a Jew of Tarsus, a city in Cilicia.* Better, "I am a Jew of Tarsus in Cilicia."

XXII.—**1.** See chap. vii. 2.——**3.** *A man which am a Jew, &c.* See chap. xxi. 39. *Gamaliel.* See chap. v 34.

Cilicia, yet brought up in this city at the feet of Gamaliel, *and* taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

4 And I persecuted this way unto the death, binding and delivering into prisons both men and women.

5 As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.

15 For thou shalt be his witness unto all men of what thou hast seen and heard.

16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

17 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;

18 And saw him saying unto me, Make haste, and get thee

Perfect manner. Rather "strictness."——**4.** *This way.* See chap. xix. 9.——**5.** *All the estate of the elders.* Literally, "all the presbytery," or "all the eldership." *Unto the brethren*, i. e., unto their brethren, the strict Jews.——**9.** *Heard not the voice.* See chap. ix. 7. For this narrative, see chaps. ix. 1–20 and xxvi. 10–20.——**12.** *Ananias, a devout man according to the law.* He was a Christian, too. See chap. ix. 10.——**14.** *That Just One.* Rather "the Just One" = Jesus.——**16.** *Wash away thy sins* through faith in Christ, of which thy baptism will be the token.——**19, 20.** These words Paul uses as an expostulation to God against going, representing his case as most fitting in his opinion to plant conviction in the minds of the Jews.——**22.** Mention of the quickly out of Jerusalem: for they will not receive thy testimony concerning me.

19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:

20 And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

22 And they gave him audience unto this word, and *then* lifted up their voices, and said, Away with such a *fellow* from the earth: for it is not fit that he should live.

23 And as they cried out, and cast off *their* clothes, and threw dust into the air,

24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

25 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

26 When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest; for this man is a Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free* born.

29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

CHAPTER XXIII.

AND Paul, earnestly beholding the council, said, Men *and* brethren, I have lived in all good conscience before God until this day.

2 And the high priest Ananias

Gentiles as sharers with the Jews in God's merciful dispensations always stirred up the Jewish jealousy.——**24.** *The chief captain.* See chap. xxi. 31. *By scourging*, which (as well as any other torture) was forbidden to a Roman citizen before conviction.——**25.** See chap. x. 1.——**29.** *Because he had bound him* for scourging. Binding in prison for safety would not have interfered with Paul's rights of citizenship, but binding for scourging was an infraction of his privilege.——**30.** *Brought Paul down* from the castle to some building near the temple whither it would be allowed the Roman soldiers to go as Paul's guard. See chap. xxiii. 10.

XXIII.—**1.** *Men and brethren.* Literally, "brother-men," i. e., "brethren" simply. *In all good conscience.* Not absolutely in all respects—Paul would have been the last to say that; but in the matters regarding which the Jews had any issue with him.——**2.** *The high priest Ananias* was the son of Nebedæus, and had been made high priest in commanded them that stood by him to smite him on the mouth.

3 Then said Paul unto him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

4 And they that stood by said, Revilest thou God's high priest?

5 Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.

6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

9 And there arose a great cry: and the scribes *that were* of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.

11 And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou

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the year 47. Paul appeared before him probably in the year 57. But at that time (according to Josephus) he was not high priest, Jonathan then holding the office. (Jos. Ant. 20. 8. 5.) For Ananias had been sent to Rome in chains by Cumanus, the predecessor of Felix, and, having been acquitted of the charge made against him, had returned to Judea, but, it would seem from Josephus, did not regain his office. Perhaps, after Jonathan was murdered by Felix, and before Agrippa of Chalcis (in whom the appointing power resided) had time to appoint his successor Ishmael, Felix irregularly allowed Ananias to hold the place. That would account for Paul's remark in ver. 5, Ananias being no high priest, but an usurper. (See Joseph. Ant. lib. 20.) *To smite him on the mouth* for his forwardness and presumption in thus speaking in self-justification before his accusers. Paul evidently did not treat this council with the respect he would have treated a legitimate sanhedrim.——**3.** *Whited wall*, i. e., hypocrite, as walls were made of mud, and whitewashed over. Ananias' pretence to be high priest is perhaps referred to. Ananias was murdered about seven years after this.——**5.** *I wist not*, i. e., I knew not. See on ver. 2. *Thou shalt not, &c.* Ex. xxii. 28.——**6.** *Sadducees. . . Pharisees.* See Matt. iii. 7. *Of the hope and resurrection of the dead*, i. e., of the hope which is founded on the resurrection of the dead. Christ's resurrection, the earnest of the resurrection of all believers, was a main subject in Paul's teaching (comp. 1 Cor. xv).——**10.** *The chief captain*, Claudius Lysias (ver. 26), was probably present. The last verse of the preceding chapter would seem to show that he took such deep interest in Paul's case that he personally supervised it. In that case, the words "commanded the soldiers to go down" would mean to go down from the castle, and not from himself; that is, he sent word for the soldiers to descend. (Comp.

hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12 And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

17 Then Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

18 So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me?

20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would inquire somewhat of him more perfectly.

21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

22 So the chief captain *then* let the young man depart, and charged *him*, *See thou* tell no man that thou hast shewed these things to me.

23 And he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to Cesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;

24 And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.

25 And he wrote a letter after this manner:

26 Claudius Lysias unto the most excellent governor Felix *sendeth* greeting.

27 This man was taken of the

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vv. 28, 29).——**15.** *Or ever.* Old English for "ere ever."——**24.** *And provide them beasts.* Rather, "and provide beasts." Probably Paul had two, one a led horse, for a change in so long and rapid a journey. *Felix.* See chap. xxiv. 10.——**27.** *Should have been killed of them.* Rather, "was about to be killed

Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.

28 And when I would have known the cause wherefore they accused him, I brought him forth into their council:

29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30 And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what *they had* against him. Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.

32 On the morrow they left the horsemen to go with him, and returned to the castle:

33 Who, when they came to Cesarea, and delivered the epistle to the governor, presented Paul also before him.

34 And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of Cilicia;

35 I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

CHAPTER XXIV.

AND after five days Ananias the high priest descended with the elders, and *with* a certain orator *named* Tertullus, who informed the governor against Paul.

2 And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

3 We accept *it* always, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

5 For we have found this man *a* pestilent *fellow*, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:

6 Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.

7 But the chief captain Lysias

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by them." *An army.* Rather, "the soldiers."——**31.** *Antipatris*, built by Herod the Great, and called in honour of his father Antipater, was about 40 miles northwest of Jerusalem, at the foot of the hill-country, toward the sea-coast. If Paul left Jerusalem at 9 o'clock at night (ver. 23), he probably arrived at Antipatris by 1 o'clock the next afternoon, as the larger part of the escort had to walk. The foot-soldiers probably tarried all the second night at Antipatris.——**33.** *Cesarea* was more than 20 miles north of Antipatris. See chap. x. 1. *The governor*, viz., Antonius Felix, the procurator of Judea, of whom Claudius Lysias was the lieutenant at Jerusalem.——**35.** *Judgment hall.* Literally, "prætorium."

XXIV.—**1.** *Descended* from Jerusalem, in the hill-country, to Cesarea on the coast.——**4.** *Notwithstanding.* Betcame *upon us*, and with great violence took *him* away out of our hands,

8 Commanding his accusers to come unto thee; by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

9 And the Jews also assented, saying that these things were so.

10 Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 Neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16 And herein do I exercise myself, to have always a conscience void of offence toward God, and *toward* men.

17 Now after many years I came to bring alms to my nation, and offerings.

18 Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.

19 Who ought to have been here before thee, and object, if they had aught against me.

20 Or else let these same *here* say, if they have found any evil doing in me, while I stood before the council,

21 Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

22 And when Felix heard these things, having more perfect knowledge of *that* way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

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ter simply "but."——**5.** *A pestilent fellow.* Literally "a pest."——**6.** *Hath gone about.* Rather "tried."——**8.** *Whom* = Paul.——**10.** *Many years.* Felix had been now six years procurator of Judea. Antonius Felix was brother of the famous and infamous Pallas, the favourite of the emperor Claudius, who so completely mastered the weak mind of the emperor that the favourite was virtually the ruler of the empire. Nero, however, was now emperor, and Pallas, in this reign, lost his power.——**17.** *Alms* collected from the churches he had visited, for the poor Christians of Judea. *Offerings.* Perhaps here in the sense of "religious service," for Paul had been anxious to reach Jerusalem by Pentecost. See chap. xx. 16.——**22.** *More perfect knowledge* than the bigoted Jews *of that way*, i. e., Christianity. Felix had probably looked inquiringly

23 And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

27 But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

CHAPTER XXV.

NOW when Festus was come into the province, after three days he ascended from Cesarea to Jerusalem.

2 Then the high priest and the chief of the Jews informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

4 But Festus answered, that Paul should be kept at Cesarea, and that he himself would depart shortly *thither*.

5 Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him.

6 And when he had tarried among them more than ten days, he went down unto Cesarea; and the next day sitting on the judgment seat commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cesar, have I offended any thing at all.

9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then said Paul, I stand at

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into the new religion, while procurator. *Know the uttermost of.* Rather, "make an examination of."——**23.** *A centurion.* Rather, "*the* centurion."——**24.** *Drusilla* was the daughter of Herod Agrippa, the Herod who was eaten of worms (chap. xii.). She had first been married to Azizus, king of Emesa, but Felix induced her to leave him for himself. King Agrippa and Berenice of chap. xxv. 13 were her brother and sister.——**25.** *Felix trembled.* Literally, "Felix became alarmed."——**27.** *After two years* from Paul's appearance before Felix. According to the Jewish reckoning, this may have been *parts* of two years, in reality but one year. The arrival of Festus I would place A. D. 59.

XXV.—**1.** *From Cesarea to Jerusalem.* See on chap. x. 1.——**3.** *Laying wait.* The subject of this participle is the Jews, and not Festus.——**4.** *Should*

Cesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cesar.

12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cesar? unto Cesar shalt thou go.

13 And after certain days king Agrippa and Bernice came unto Cesarea to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:

15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring *to have* judgment against him.

16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him.

17 Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed:

19 But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

20 And because I doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cesar.

22 Then Agrippa said unto

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be kept. Rather "was kept."——**5.** *Them which among you are able.* Rather, "the chief men among you."——**11.** *I appeal unto Cesar.* The appeal of a Roman citizen to the emperor put an end to a provincial examination, or trial, and made it necessary to send the accused to Rome.——**13.** *King Agrippa* was the son of Herod Agrippa, king of Judea, who was eaten of worms (chap. xii. 23). He was only 17 years old when his father died, and was not permitted by the emperor to succeed him, but when he was 21 his uncle Herod, king of Chalcis, dying, the kingdom of Chalcis was given him. This was a petty kingdom, north of Palestine. Afterward the emperor gave him, instead of Chalcis, a kingdom made up of the countries lying east and north of the sea of Galilee. He was king of this new kingdom at the time of his visit of congratulation to the Roman governor Festus. Agrippa was about 30 years of age at this time. *Bernice*, or Berenice, was the sister of Agrippa. She had formerly been the wife of her uncle Herod of Chalcis. After his death she had married Polemo, king of Pontus, whom she abandoned for a criminal union with her own brother Agrippa.——**19.** *Superstition.* Rather "religion."——**21.** *Augustus.* Not the emperor whom we know by that name, but Nero. The Roman emperors all assumed the titles of Cesar and Augustus.

Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him.

23 And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

CHAPTER XXVI.

THEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:

3 Especially *because I know* thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.

6 And now I stand and am judged for the hope of the promise made of God unto our fathers:

7 Unto which *promise* our twelve tribes, instantly serving *God* day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

8 Why should it be thought a thing incredible with you, that God should raise the dead?

9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief

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XXVI.—**3.** *Expert in all customs . . . among the Jews.* Agrippa's great-grandmother was Mariamne, who was a member of the great Asmonean or Maccabean family of the Jews. The Herods all claimed to be Jews, although they were a mixed race.——**5.** *Most straitest.* An Old English double superlative. Compare Shakespeare's "most unkindest," &c. *Pharisee.* See Matt. iii. 7.——**7.** *Instantly* = rigidly.——**8.** This verse is addressed by Paul to the Jews, his acpriests; and when they were put to death, I gave my voice against *them.*

11 And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities.

12 Whereupon as I went to Damascus with authority and commission from the chief priests,

13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *it is* hard for thee to kick against the pricks.

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee,

18 To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

21 For these causes the Jews caught me in the temple, and went about to kill *me.*

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

23 That Christ should suffer, *and* that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto

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cusers, around him.——**12.** Compare the other two accounts of this scene in chapters ix. and xxii.——**24.** Festus' interruption may have been elicited by Paul's

Paul, Almost thou persuadest me to be a Christian.

29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cesar.

CHAPTER XXVII.

AND when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus' band.

2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; *one* Aristarchus, a Macedonian of Thessalonica, being with us.

3 And the next *day* we touched at Sidon. And Julius courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself.

4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city* of Lycia.

6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

7 And when we had sailed slowly many days, and scarce were

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earnest manner as well as the doctrine of the resurrection.——**28.** This remark of Agrippa's I believe to have been made in all sincerity, under the effects of Paul's earnest statements, and his personal appeal to the king.

XXVII.—**1.** *A centurion of Augustus' band*, i. e., a captain in an Augustan cohort. This Augustan or Imperial cohort was perhaps the same as the Italian cohort of chapter x. 1. See the note on that passage.——**2.** *Adramyttium* was not far from Assos (chap. xx. 13), on the west coast of Asia Minor. The vessel was bound thither, but the centurion hoped to find some other ship in some of the southern ports of Asia Minor to which he might transfer his prisoners, as a sail to Adramyttium would have been far out of his direct course to Italy. *Launched.* Better "set out." *By the coasts of Asia*, or "along the ports of Asia." The Roman province of Asia, comprising the countries in the western part of Asia Minor, is intended. *Aristarchus.* See chap. xx. 4.——**3.** *Sidon*, one of the twin cities of ancient Phœnicia. It is about 25 miles north of Tyre. The vessel had run about 90 miles from Cesarea, its starting point.——**4.** *Launched.* See on ver. 2. *Under Cyprus*, i. e., under the lee of Cyprus, between Cyprus and the Asiatic coast. The west wind was evidently blowing, which prevented a straight course from Sidon to the southwest corner of Asia Minor, as taken reversely by Paul two years before on his return from his third tour (see chap. xxi. 1–3).——**5.** *The sea of Cilicia and Pamphylia*, i. e., the part of the Mediterranean lying between those provinces and Cyprus. *Myra, a city of Lycia.* Lycia was an ancient division of Asia Minor, lying east of its southwestern extremity.——**6.** *A ship of Alexandria.* One of the large grain-ships which carried grain from Alexandria in Egypt to Rome.——**7.** *Cnidus* is come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone;

8 And, hardly passing it, came unto a place which is called the Fair Havens; nigh whereunto was the city *of* Lasea.

9 Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished *them*,

10 And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

11 Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, *and there* to winter; *which is* a haven of Crete, and lieth toward the southwest and northwest.

13 And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete.

14 But not long after there arose against it a tempestuous wind, called Euroclydon.

15 And when the ship was caught, and could not bear up into the wind, we let *her* drive.

16 And running under a certain island which is called Clauda, we had much work to come by the boat:

17 Which when they had taken up, they used helps, undergirding

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the extreme southwestern peninsula of Asia Minor. *The wind not suffering us.* The wind must have been still from the westward (perhaps northwest), and the current, which runs to the west between Cyprus and the main land, now no longer aided the ship to windward. *Under Crete*, i. e., under its lee. They sought the east end of Crete, which is south of Cnidus. Crete is the large island now called Candia. *Salmone* is at the eastern extremity of Crete.——**8.** *Hardly*, i. e., with difficulty. *The Fair Havens.* This is just east of a point on the south coast of Crete, where the shore begins to run northwestwardly. Hence after leaving Fair Havens they met the wind again, and were obliged to leave the Cretan coast.——**9.** *The fast was now already past.* The fast of the day of atonement on the tenth of Tisri, that is, at the end of September. After this period the navigation of the Mediterranean was considered dangerous by the ancients.——**10.** *Of our lives*, or "of our own selves." The hurt and damage were in the exposure and discomfort, not in the loss of life (see ver. 21).——**11.** *The master and the owner*, i. e., the ship's captain and supercargo.——**12.** *Phenice.* Rather "Phœnix." *And lieth toward the southwest and northwest.* Literally "*looking* toward, &c." This must mean that you looked into the harbour toward the southwest and northwest, so that vessels therein were sheltered from those winds. The harbour looked inwardly to those points. Mr. Smith of Jordan-hill is followed by Conybeare and Howson in identifying this place with the modern Lutro.——**14.** *Euroclydon*, i. e., wave-driving east wind. It was evidently a northeast wind, as the course of the vessel under it proves.——**15.** *Could not bear up into the wind.* Literally, "could not put its eye against the wind."——**16.** *Clauda* is a little island (now Gozo) some 20 miles southwest of the Fair Havens. *The boat*, which was dragging behind the ship.——**17.** *Helps.* Probably, heavy ropes taken with a ship on the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

18 And we being exceedingly tossed with a tempest, the next *day* they lightened the ship;

19 And the third *day* we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away.

21 But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

22 And now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship.

23 For there stood by me this night the angel of God, whose I am, and whom I serve,

24 Saying, Fear not, Paul; thou must be brought before Cesar: and, lo, God hath given thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

26 Howbeit we must be cast upon a certain island.

27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country;

28 And sounded, and found *it* twenty fathoms: and when they had gone a little further, they sounded again, and found *it* fifteen fathoms.

29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

34 Wherefore I pray you to take *some* meat; for this is for your health: for there shall not

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a voyage to pass around her hull in case of a severe storm, and help hold her together. *Into the quicksands.* Rather, "into the Syrtis," the great bay on the north coast of Africa, now called the Gulf of Sidra. *Strake sail.* The authorities above alluded to conclude that the ship *lay-to*, her head pointing to the north, and drifted west by north, the wind being east-northeast.——**18.** *Lightened the ship*, by throwing out whatever they could best spare.——**21.** *Harm and loss.* Rather "hurt and damage," the same words as in ver. 10.——**23.** *The angel.* Rather "an angel."——**27.** *Driven up and down.* Rather "drifting through." *Adria.* The sea between Greece, Italy, and Africa, and not what we call the Adriatic.——**33.** *Having taken nothing* as a regular meal, but a hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all; and when he had broken *it*, he began to eat.

36 Then were they all of good cheer, and they also took *some* meat.

37 And we were in all in the ship two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore.

41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

43 But the centurion, willing to save Paul, kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first *into the sea*, and get to land:

44 And the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, that they escaped all safe to land.

CHAPTER XXVIII.

AND when they were escaped, then they knew that the island was called Melita.

2 And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

3 And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand.

4 And when the barbarians

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having eaten, as it were, by snatches.——**38.** *The wheat* which formed the cargo.——**39.** *Creek.* Rather "bay." *With a shore* or beach.——**40.** *Taken up.* Rather "cut." *Committed themselves unto.* Rather, "let them (the anchors) go into the sea." *Loosed the rudder bands.* Literally, "let go the bands of the rudders." The ship, probably, had two paddles for rudders, one on each quarter.——**41.** *Where two seas met.* This is supposed to be in St. Paul's bay, in the island of Malta, on the north shore, where the little island of Salmonetta allows the meeting of two currents behind it.——**44.** *Some on broken pieces of the ship.* Rather, "others on some of the things from the ship."

XXVIII.—**1.** *Melita.* The modern Malta, lying south of Sicily. The vessel had been driven by the gale about 500 miles from Clauda to Melita.——**2.** *The barbarous people.* Rather "the barbarians." By this is to be understood a people of a foreign language, and not a savage or cruel people, according to our saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and felt no harm.

6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

7 In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

9 So when this was done, others also, which had diseases in the island, came, and were healed:

10 Who also honoured us with many honours; and when we departed, they laded *us* with such things as were necessary.

11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

12 And landing at Syracuse, we tarried *there* three days.

13 And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:

14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii Forum, and the Three Taverns; whom when Paul saw, he thanked God, and took courage.

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

17 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men *and* brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered

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modern use of the word.——**7.** *The chief man*, i. e., the governor.——**11.** *Whose sign was Castor and Pollux.* These twin-gods of the Greek mythology gave name to the ship, had their images on the prow, and to them the vessel was dedicated, as Italian vessels are at this day dedicated to some saint, whose image is enshrined on board.——**12.** *Syracuse*, the chief city of Sicily, on its eastern shore.——**13.** *Fetched a compass*, i. e., sailed circuitously, probably by reason of baffling winds. *Rhegium* is on the extreme *toe* of Italy, on the straits of Messina. *Puteoli* (now Pozzuoli) is on the northern shore of the bay of Naples. It was used as a port of Rome.——**15.** *Appii forum* was 27 miles south of Rome. *The Three Taverns* were 17 miles south of Rome.——**16.** *The captain of the guard*, i. e., the prætorian prefect, the commander of the imperial guard. *Paul was suffered to dwell by himself.* The very slight charge on which Paul was sent to Rome, and probably the gentleness of his man-prisoner from Jerusalem into the hands of the Romans:

18 Who, when they had examined me, would have let *me* go, because there was no cause of death in me.

19 But when the Jews spake against *it*, I was constrained to appeal unto Cesar; not that I had aught to accuse my nation of.

20 For this cause therefore have I called for you, to see *you*, and to speak with *you*: because that for the hope of Israel I am bound with this chain.

21 And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

23 And when they had appointed him a day, there came many to him into *his* lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening.

24 And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

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ner, caused him to be treated with this remarkable leniency. *With a soldier that kept him.* He was doubtless, according to the Roman custom, chained by his right hand to the soldier's left hand (see ver. 20).——**26.** Isaiah vi. 9, 10.——**30.** *Two whole years.* Probably A. D. 59–61. Paul was released after this imprisonment, and after a lapse of several years was again arrested, imprisoned, and put to death at Rome A. D. 68. During this latter imprisonment he wrote his second epistle to Timothy. We would chronologize the career of Paul, after Barnabas brought him to Antioch, thus:

A. D.	
46. 47,	Paul's first missionary tour.
49,	Council at Jerusalem.
50–53,	Paul's second missionary tour.
53–57,	Paul's third missionary tour.
59,	Festus arrives at Cesarea.
60–62,	Paul at Rome.
67, 68,	Paul's second imprisonment and death.

Compare note on chap. xi. 20.

THE EPISTLE OF PAUL THE APOSTLE TO THE

ROMANS.

CHAPTER I.

PAUL, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God,

2 (Which he had promised afore by his prophets in the holy Scriptures,)

3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

4 And declared *to be* the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead:

5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:

6 Among whom are ye also the called of Jesus Christ:

7 To all that be in Rome, beloved of God, called *to be* saints: Grace to you, and peace, from God our Father and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;

10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

12 That is, that I may be comforted together with you by the mutual faith both of you and me.

This epistle was written from Corinth probably in the year 57, and sent to the Roman Christians by the hand of Phebe, a prominent helper in the Corinthian Church, who was called to Rome, it appears, by matters pertaining to her trade or occupation.

I.—**1.** *A servant.* Literally "a bond servant." *Called to be an apostle.* Literally "a called apostle."——**2.** The brackets in some editions are unnecessary, as the 2d and 3d verses belong together.——**4.** *According to the Spirit of holiness.* This is in opposition to "according to the flesh" in ver. 3. His *flesh* showed him to be man, but his *Spirit of holiness* showed him to be God. *The resurrection from the dead* was the great sign of perfect holiness and divinity.——**5.** *Obedience to the faith.* Rather "obedience of faith" (i. e., obedience founded on a true faith). *For his name,* i. e., in honour of his name. The grace and apostleship were given to Paul for the honour of Christ's name.——**7.** *Called to be saints.* Literally "called saints," i. e., "called ones and saints."——**9.** *With my spirit,* i. e., with a deeper than a lip or limb-service.——**10.** *If by any means now at length.* Rather, "if perhaps at some time before long."——**11.** *Some spiritual gift,* i. e., some of those miraculous gifts for edification which only the apostles were commissioned to bestow, as the gift of tongues, for example. Comp. Acts viii. 14–18. The name of the Holy Spirit is often used for these his gifts. See Acts xix. 2.——**13.** *Was let.* Old English for "was hindered." *Other Gentiles.* Rather, "the

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.

14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

19 Because that which may be known of God is manifest in them; for God hath shewed *it* unto them.

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse:

21 Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

22 Professing themselves to be wise, they became fools,

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rest of the Gentiles," i. e., those whom Paul had visited.——**14.** *Both to the Greeks, and to the Barbarians.* As the Greeks called all who spoke other than the Greek language "Barbarians," so the nations which received the Greek tongue used the word for those beyond the more refined portions of the world, where the Greek tongue had spread. "Greeks and Barbarians" thus means "refined and unrefined nations." It should be remembered that the meaning of "savage" or "cruel" is a *modern* signification of the word "barbarian."——**16.** *To the Jew first.* The Jews had been first visited by the gospel, and Christ's command to preach the gospel put the Jews first as its recipients.——**17.** *From faith to faith.* Of this much-discussed passage I offer the following solution: "In the gospel God's plan of righteousness and salvation for man is revealed by faithful writers and preachers to those who receive the truth in faith." I make the abstract to be used for the concrete, "from faith to faith" being "from men of faith to men of faith." Paul struck the key-note of this epistle in the 16th verse by using the word "believeth." That led him to dwell on the place and power of faith. The English reader should remember that the same word in Greek is used for "belief" (and its verb) and "faith." The quotation is from Habakkuk ii. 4.——**18.** *For, &c.* The connection is, "The gospel brings salvation to the believer—I say *believer*, for faith only gives the just life, and the same revelation, which discloses this righteousness, also discloses the fearful doom of those who possess not this (and hence any) righteousness." *Who hold the truth in unrighteousness.* All men are regarded as holding some truth, as knowing something of God, but those who have not the "righteousness of God" are sinning against this truth, practically despising it and holding the truth in unrighteousness.——**19.** *In them*, i. e., in their minds. *Shewed.* Better "manifested."——**20.** *The invisible things of him*, i. e., his eternal power and Godhead. The arrangement in the English version is awkward.——**21.** *Became vain.* Idolatry is often styled "vanity" in Scrip-

23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

24 Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves:

25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

28 And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

31 Without understanding, covenant-breakers, without natural affection, implacable, unmerciful:

32 Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

CHAPTER II.

THEREFORE thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

2 But we are sure that the judgment of God is according to truth against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

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ture. See Acts xiv. 15.——**23.** *Uncorruptible*, i. e., undecaying, immortal.——**24.** This verse, as anticipatory of ver. 26, is parenthetical.——**28.** *Those things which are not convenient.* A figure of speech (litotes) for "base actions."——**29.** *Debate.* Rather "strife." *Whisperers*, i. e., secret defamers.——**30.** *Backbiters.* Rather, open "calumniators."—The general argument of this chapter (after the inscription) is thus: "I rejoice in your faith and long to visit you. Duty as well as pleasure would lead me to you, for the gospel is entrusted to me to be carried to the Gentiles. Now this gospel shows that the only righteousness man can have is through faith, for man trusting to himself, although possessing some knowledge of God, goes farther and farther from the truth, inexcusably plunging himself (with God's judicial permission) into the depths of depravity."

II.—**1.** *Therefore*, i. e., because of this universal depravity.——**4.** *The riches of his goodness, &c.*, i. e., his abundant

4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

5 But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

6 Who will render to every man according to his deeds:

7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

9 Tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile;

10 But glory, honour, and peace, to every man that worketh good; to the Jew first, and also to the Gentile:

11 For there is no respect of persons with God.

12 For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law;

13 (For not the hearers of the law *are* just before God, but the doers of the law shall be justified.

14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another;)

16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

17 Behold, thou art called a Jew, and restest in the law, and makest thy boast of God,

18 And knowest *his* will, and approvest the things that are more excellent, being instructed out of the law;

19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

22 Thou that sayest a man

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goodness, &c. *Leadeth thee to repentance*, i. e., is thy guide to repentance, if thou wilt only follow it.——**7.** *By patient continuance.* Better "*in* patient continuance." *Eternal life.* This belongs as the object to the verb "render" implied, thus: "God will render eternal life to them who in patient continuance, &c."——**8.** *Indignation and wrath* are unto them that are contentious, &c.——**9.** *Of the Jew first.* See on ver. 16. This 9th verse should begin a new sentence, which is correlated by antithesis to ver. 10.——**12.** *Without law*, i. e., without a written law. The Jews are intended, doubtless, by those who "have sinned in the law." The Gentiles shall perish, not according to the penalties of a written law, but of the law written in their hearts. In this way they perish "without law."——**16.** *In the day.* This is to be join-should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

24 For the name of God is blasphemed among the Gentiles through you, as it is written.

25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore, if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

28 For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh:

29 But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.

CHAPTER III.

WHAT advantage then hath the Jew? or what profit *is there* of circumcision?

2 Much every way: chiefly, because that unto them were committed the oracles of God.

3 For what if some did not believe? shall their unbelief make the faith of God without effect?

4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

5 But if our unrighteousness

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ed with ver. 12, the three intervening verses being a parenthesis, to explain to bigoted Jews the fact asserted that they could sin "in the law." This day is undoubtedly the day of final judgment. ——**24.** *Through you*, Jews. *As it is written.* Isaiah lii. 5, Ezek. xxxvi. 20. ——**25.** *Is made uncircumcision*, i. e., becomes no better than uncircumcision. —The argument of this chapter is thus: "Because, then, of man's universal depravity, no one can act the judge against another. For such a judge, even though he be a Jew, must either repent of his sins, or else meet the wrath of God, receiving his final judgment according to the light of the written or unwritten law, whichever he possessed. Let not the Jew, then, boast over the Gentile, for he is no better a man, but only has greater privileges, and his Judaism is no salvation without obedience, and this obedience is a matter of the heart and life."

III.—**2.** *Unto them*, i. e., unto the Jews. *The oracles of God*, i. e., the Holy Scriptures.——**3.** Shall the faithlessness of unbelieving Jews affect God's faithfulness, in keeping his promise to bless the world through the Jews? Nay, God gave them the Scriptures with their promises, and, in spite of their rebellion, the blessing shall follow these divine gifts.——**4.** *God forbid.* Simply, "Let it not be" in the Greek. *As it is written* in Ps. li. 4. *When thou art judged.* Rather, "when thou judgest."——**5.** *I speak as a man.* God's acts are beyond human reasoning, yet even according to our own laws of conduct we can see the reason of much that God does. The phrase is equivalent to, "I take even a human view of God's ways, and can thus show their justice." Comp. Gal. iii. 15.

commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man)

6 God forbid: for then how shall God judge the world?

7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

8 And not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

9 What then? are we better *than they?* No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

10 As it is written, There is none righteous, no, not one:

11 There is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one:

13 Their throat *is* an open sepulchre; with their tongues they have used deceit; the poison of asps *is* under their lips:

14 Whose mouth *is* full of cursing and bitterness:

15 Their feet *are* swift to shed blood:

16 Destruction and misery *are* in their ways:

17 And the way of peace have they not known:

18 There is no fear of God before their eyes.

19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

21 But now the righteousness

——**6.** *God forbid.* See ver. 4. *How shall God judge the world*, if he praise those that do evil, because they bring out (by contrast and in exercise) his glorious perfections?——**7.** *For.* This introduces the objector's proposition. The connection is, "We cannot suppose that the fact that our sins develope God's perfections will benefit us; *for* such is the notion of some who say, 'if the truth of God,' &c."——**8.** This verse is well rendered by Bloomfield, "Why then may we not say (as some do actually, though slanderously [whose condemnation is just] accuse us of saying) let us do evil, that good may come?"——**9.** *Are we better?* This is the second query concerning the Jews. The first is in ver. 1. The whole connection is, What advantage has the Jew (ver. 1)? He has the oracles (ver. 2), the blessings from which his unbelief shall not hinder (vv. 3, 4), nor on the other hand shall that unrighteousness of the Jew go unpunished because blessings follow in its train (vv. 5–8). Then again, are Jews morally better than Gentiles, because thus privileged (ver. 9)?——**10, 11, 12.** Psalm xiv. 1–3.——**13.** Ps. v. 9 and cxl. 4.——**14.** Psalm x. 7.——**15, 16, 17.** Isaiah lix. 7, 8.——**18.** Psalm xxxvi. 1.——**19.** The above quotations from the Psalms and Isaiah are here referred to as "the law," the word here being applied in a large sense to the whole revelation of God, committed to the Jews. Their own Scriptures declared the Jews guilty before God.——**20.** *By the law is the knowledge of sin*, as testified to in the above quotations from the law. See on ver. 19. The law itself testifies to the inability of the depraved Jews to of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe; for there is no difference:

23 For all have sinned, and come short of the glory of God;

24 Being justified freely by his grace through the redemption that is in Christ Jesus:

25 Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26 To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

27 Where *is* boasting then? It is excluded. By what law? of works? Nay; but by the law of faith.

28 Therefore we conclude that a man is justified by faith without the deeds of the law.

29 *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith.

31 Do we then make void the law through faith? God forbid: yea, we establish the law.

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keep it.——**21.** *Being witnessed by the law.* The law not only testifies to the depravity of the Jews, but to another method of justification than by a perfect obedience, which latter method (perfect obedience) it proves impossible.——**22.** *Unto all and upon all them that believe.* I would suggest, "*in* all believers as a new nature, and *upon* all believers as a shield."——**23.** *Come short of the glory of God*, as seen in holiness here, and eternal exaltation hereafter.——**24.** *Being justified* (if justified at all) *freely by his grace.*——**25.** *To declare his righteousness.* See next verse. Christ by his blood shows God's righteousness, who cannot pardon sin except by such propitiation. A "propitiation" is an atonement, a sufficient expiation for sin.——**27.** All boasting is impossible to man, who is saved (whether Jew or Gentile) by God's grace, which operates through Christ's atonement and man's faith therein. No work of man merits or can merit this result.——**30.** God justifies the circumcision (i. e., the Jews), not by their conformity to the ritual of Moses, but by the faith in God's grace which they may possess in this conformity, and he justifies the uncircumcision (i. e., the Gentiles) by their faith likewise. The original is strictly "the circumcision from faith, and the uncircumcision through the faith." Perhaps the difference in the preposition and in the article may be illustrated thus: "the circumcision by faith and the uncircumcision by means of the same faith."——**31.** *God forbid.* See chap. iii. 4. *We establish the law*, by showing its true office to convince men of sin, and point them to faith in God's salvation.—The argument of this chapter is thus: "Yet the Jew differs from the Gentile in the amount of light and privilege, for the Jew has had the inspired Scriptures in his possession, a privilege which he has neglected, and this neglect is the occasion for God to manifest his righteousness and glory to the Gentile world, a result, however, which reflects no credit on the Jew. Jew and Gentile are alike sinners, to be justified by faith in God's sovereign grace through Christ's propitiatory sacrifice; a faith which does not make void the law, but shows its true significance, as convincing of sin and proving the necessity of faith."

CHAPTER IV.

WHAT shall we say then that Abraham our father, as pertaining to the flesh, hath found?

2 For if Abraham were justified by works, he hath *whereof* to glory; but not before God.

3 For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness.

4 Now to him that worketh is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

7 *Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered.

8 Blessed *is* the man to whom the Lord will not impute sin.

9 *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

13 For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.

14 For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect:

IV.—**1.** The answer to this question appears in the argument of the whole chapter. The answer is this: "Abraham found no justificatory benefit according to the flesh." The verse should read, "What shall we then say that Abraham our father found as to the flesh?"——**2.** *But not before God.* This should be detached from the preceding clause, thus: "If Abraham were justified by works, he hath whereof to boast. But he certainly could not boast before God, whatever he could do before men, for the Scripture says, &c."——**3.** Gen. xv. 6.——**7, 8.** Psalm xxxii. 1, 2.——**9.** This and the two following verses have this argument, viz., "Is this blessedness of imputed righteousness only for the circumcised (for in Abraham's case, which we have in hand, the blessedness arose from an imputed righteousness), or is it for the uncircumcised also? Clearly for both, because Abraham had the imputed righteousness *before* he was circumcised, and circumcision was only a seal, or outward mark of that righteousness."——**11.** *Of all them that believe, though they be not circumcised.* Rather, "of all uncircumcised believers."——**13.** See Gen. xxii. 16–18, where Abraham's faith in offering up Isaac is made the basis of the promise.——**14.** This is an answer to those who would say that Abraham was saved both by faith *and* works. This is here shown to be an impossibility. A man's acceptance with

15 Because the law worketh wrath: for where no law is, *there is* no transgression.

16 Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

17 (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were:

18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

19 And being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb:

20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

21 And being fully persuaded, that what he had promised, he was able also to perform.

22 And therefore it was imputed to him for righteousness.

23 Now it was not written for his sake alone, that it was imputed to him;

24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

25 Who was delivered for our offences, and was raised again for our justification.

CHAPTER V.

THEREFORE being justified by faith, we have peace with God through our Lord Jesus Christ:

God must be from one or the other, but cannot be from both.——**15.** Wherever a holy law is, man in his depravity breaks it, and this transgression calls for wrath or punishment. This is a second argument against the idea that works formed part of Abraham's righteousness.——**16.** *Therefore it is of faith, that it might be by grace.* The conclusion, therefore, is, that Abraham received the promise *only* because of his faith, and it is clearly so revealed, in order that we may see it is a matter of God's grace.——**17.** Gen. xvii. 5. *Before him whom he believed.* This follows the last clause of the 16th verse. In God's eye, Abraham is the father of both Gentile and Jew who believe.——**18.** *Who* (Abraham) *against hope believed in hope.* Or, "who believed God's promise and fully expected the fulfilment regarding that which was beyond all ordinary expectation." Gen. xv. 5.——**19.** *He considered not* (as any argument against the promise of God) the fact that *his own body* was *now dead* as regards procreating power.——**20.** *He staggered not at the promise.* Rather, "and he disputed not against the promise."——**24.** *If we believe.* Rather, "who believe."——**25.** *Who was delivered* to death *for* the removal of *our offences, and was raised again for our justification*, i. e., to carry on the same plan of justification to its final consummation.—The argument of this chapter is thus: "In this way Abraham, the great father of the Jews, had no goodness of his own to offer, but received an imputed righteousness, his faith being counted for righteousness; and as this happened before he was circumcised, he is shown to be the father of all the faithful whether circumcised or not."

V.—**2.** *By whom also we have access.* Rather, "By whom also we have had

2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3 And not only *so*, but we glory in tribulations also; knowing that tribulation worketh patience;

4 And patience, experience; and experience, hope:

5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

6 For when we were yet without strength, in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life.

11 And not only *so*, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

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the introduction through faith into this grace."——**3.** *Glory.* Rather "rejoice." The same word as in ver. 2.——**5–10.** *And hope* (i. e., the Christian's hope) *maketh not ashamed* by disappointment, for we have the earnest of the Spirit in our hearts, a pledge of the fulfilment; for if God has justified us, and given us His Spirit, after we have been such miserable sinners, surely now that we are His with the Spirit dwelling in us, He will not cast us off. Another part of the argument is this: Christ *has* died. If he would *die* for sinners, surely he will continue the justified in his love and protection, which requires only his life and no longer his death. The conclusion from this double argument is that the Christian's hope, which tribulations only cultivate, is not a hope that shames by disappointment, but is a sure ground of peace, while it is the result of an humble faith in the Divine promise.——**7.** Read thus: "*For scarcely for a righteous man will one die;* the cases will be very rare, yet such may happen, *for perhaps for the good man one even dares to die.*" "The good man" is intended to be the same as "a righteous man" above, and hence should not be emphasized in the reading. "A righteous man" should be emphasized as antithetical to "sinners" in ver. 8.——**11.** "And not only are we saved, but we rejoice in God." Above, in ver. 3, the apostle had said, "And not only we rejoice in God, but we rejoice in tribulations which bring God nearer." And that led him to show the ground of our hope of salvation. Then again he returns to the Christian's joy with the words of this verse. *The atonement.* Better, "the reconciliation." A word of the same root as the "reconciled" of ver. 10.——**12.** This verse is interrupted by a parenthesis (vv. 13 and 14), proving that all men had sinned. Then ver. 15 continues the argument of this verse (12), though the grammatical construction has been deranged by the parenthesis. I would epitomize thus: "Wherefore as one man (Adam) sinned, and through him sin and death passed upon all men (for there was sin in all before the Jewish law as the death of all living before the law proves)—I say one man's sin occasioned the death of many, but God's gift of grace by one man, even

13 (For until the law sin was in the world: but sin is not imputed when there is no law.

14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

15 But not as the offence, so also *is* the free gift: for if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.

16 And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.

17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

18 Therefore, as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life.

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

21 That as sin hath reigned

Christ, *abounded* unto many." *Have sinned.* Rather "sinned."——**13, 14.** The argument of this parenthesis is this: "You must not suppose, because there can be no transgression without a law, that therefore there was no sin before the Jewish law; for the death of all, even of children, before the giving of the Jewish law, proves that there was sin throughout the race before that time, which, of course, must be referred to some anterior law, to wit, the law given to Adam."——**14.** *Them that had not sinned after the similitude of Adam's transgression*, i. e., children. *Who is the figure of him that was to come.* Adam was a type of Christ in communicating to the race what belonged to him. The characters of the communications were opposite to one another.——**15.** *Not as the offence*, but even more powerful in its efficiency. *The gift by grace*, i. e., man's glorification.——**16.** The meaning of this verse is that Christ's salvation does not simply apply itself to one sin, to wit, Adam's; but to all sins. "And as it was by one that sinned that the disaster came, you must not suppose that the gift of salvation is only applied to one." *The judgment was by one sin to condemnation.*——**17.** *Reigned by one.* Rather "reigned by *the* one."——**18.** *By the offence of one . . . . by the righteousness of one.* Rather, "by one offence . . . by one righteousness." This verse may be thus paraphrased: "Therefore, as by one sin condemnation came to all men, as a necessary consequence, so also by one righteousness justification and life came to all men, as a free gift to be accepted or rejected." Verse 19 declares that many shall accept it.——**20.** *Moreover the law entered.* Rather, "and the law came in alongside," or, as Prof. Scholefield has it, "the law entered incidentally."—The argument of this chapter is thus: "Being thus justified by faith, receiving an imputed righteousness, we have spiritual peace and joy, because of our glorious hope which tribulations only fan, and which is sure because of the earnest of the Spirit in us; for if, when sinners, God justified us through Christ's death, and gave us his Spirit, much more will he continue his presence and salvation unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

CHAPTER VI.

WHAT shall we say then? Shall we continue in sin, that grace may abound?

2 God forbid. How shall we, that are dead to sin, live any longer therein?

3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection:

6 Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

7 For he that is dead is freed from sin.

8 Now if we be dead with Christ, we believe that we shall also live with him:

9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God.

14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

15 What then? shall we sin,

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to us thus reconciled, when no longer Christ's death, but only his life, is necessary for this. Christ is the great reconciler, and the efficiency of his atonement runs over the race in like manner, but with even more vigour (where it is accepted) than did sin from the representative head of our race."

VI.—**2.** *God forbid.* See chap. iii. 4.——**4.** *We are buried with him by baptism into death.* Rather, "we were buried with him by the baptism into his death," referring to the "baptism into his death" of ver. 3. There should be only a comma after the word death, as the object of the passage is to show not that we were baptized into his death (for that is shown in ver. 3), but for what end we were so baptized. For the phrase quoted see Col. ii. 12.——**6.** *Our old man*, i. e., our former worldly self. Compare the "new man" of Eph. iv. 24, and the being born again of John iii. 3. *Is crucified.* Rather "was crucified." *The body of sin* = the "old man."——**10.** Christ's death had relation to sin, and was but once; his life has relation to God and his glory, and is perpetual.——**14.** Only by grace can you get this mastery over sin, for the law regards each act, while grace recognizes the faith of the heart.——**15.** The because we are not under the law, but under grace? God forbid.

16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

18 Being then made free from sin, ye became the servants of righteousness.

19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

20 For when ye were the servants of sin, ye were free from righteousness.

21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

CHAPTER VII.

KNOW ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

2 For the woman which hath a husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband.

3 So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4 Wherefore, my brethren, ye also are become dead to the law

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question of ver. 1 naturally occurs again, with a slight modification. Paul had first answered it by showing the incompatibility of sin and faith. He now answers it by showing the character of our new service.——**17.** *But God be thanked that ye were the servants of sin, but ye have obeyed, &c.* A Hebraism for "but God be thanked that, although ye were the servants of sin, now ye have obeyed, &c."——**19.** *I speak after the manner of men.* See chap. iii. 5 for the meaning of this phrase. It is here, with the clause immediately connected ("because of the infirmity of your flesh"), parenthetical.—The argument of this chapter is thus: "If God's mercy in Christ is thus magnified through our sin, shall we continue in sin to magnify his mercy? We cannot. The very nature of our death to sin and life to righteousness through faith in Christ crucified and risen forbids it. Or shall we take liberties in sin because we live under grace and not under law? We cannot, not only for the reason before stated, but because we have forsaken the service of sin and have entered the service of God, who hates sin."

VII.—**1.** The law is meant for the living.——**2, 3.** An example is given in the case of marriage, which is binding by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.

5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter.

7 What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead.

9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

10 And the commandment, which *was ordained* to life, I found *to be* unto death.

11 For sin, taking occasion by the commandment, deceived me, and by it slew *me.*

12 Wherefore the law *is* holy, and the commandment holy, and just, and good.

13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

14 For we know that the law is spiritual: but I am carnal, sold under sin.

15 For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, I consent unto the law that *it is* good.

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only when both parties are living.——**4.** True Christians are dead as far as the law of works is concerned, dying with Christ. They cannot keep the law, and so they trust in Christ (with whom they are one), who dies under the action of the law. Thus being dead, they are out of the reach of the law, and being no longer married to the law and a system of works, they become married to Christ and a system of grace.——**5.** See on chap. vi. 14.——**7.** *God forbid.* See chap. iii. 4. *Nay, I had not known sin, but by the law.* Rather, "but I did not know sin except by the law."——**8.** *Concupiscence* = desire, i. e., desire to break the law. *For without the law sin was dead.* Rather, "for without a law sin is dead." The same sentiment is found in chap. iv. 15.——**9.** *I was alive* according to my own fancy. *I died* = I found that I was really dead in sins.——**11.** *Deceived me* into supposing that I could keep it, and into evil action against it.——**12.** An answer to the question of ver. 7.——**13.** *God forbid.* See chap. iii. 4. *But sin* was made death to me. *By that which is good,* to wit, the law.——**14.** *Sold under sin,* as the bought servant or slave of sin. *I am carnal.* Paul here speaks of himself as an unregenerate man when he discovered the law, and with it his own spiritual death. [The view that Paul speaks as a Christian is opposed to the contrast of vv. 14 and 23 with chap. viii. 2.]——**15.** *I allow.* Rather "I know." The words translated *do* in this verse are three different words in the Greek. The verse is: "For what I practise I have

17 Now then it is no more I that do it, but sin that dwelleth in me.

18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not.

19 For the good that I would, I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that, when I would do good, evil is present with me.

22 For I delight in the law of God after the inward man:

23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

24 O wretched man that I am! who shall deliver me from the body of this death?

25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

CHAPTER VIII.

THERE *is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

no just knowledge of; for I do not perform what I wish, but I do what I hate."——**17.** *It is no more I that do it, but sin that dwelleth in me*, i. e., It is not my reason and conscience, but my enslaved passions. Paul does not justify an unregenerate man, but shows that part of his nature bears witness against his sin, thus leaving him without excuse.——**18.** *In my flesh*, i. e., in my carnal, unregenerate heart—my unsanctified affections. Conscience and reason have something good in them, even in the unregenerate.——**20.** See on ver. 17. Paul repeats the 15th verse in the 19th, and the 17th in the 20th, in order that the episodical clauses of ver. 16 and ver. 18 might not stand between the main position (to wit, our doing evil while we approve the good) and the conclusion of ver. 21, that this is a system—a law of the unregenerate.——**22.** *The inward man.* Macknight well interprets, "my better self." *I delight in.* Rather, "I approve of."——**24.** *The body of this death* = my carnal heart, called in chap. vi. 6 "the body of sin." In the 11th verse of this chapter, sin is spoken of as slaying the sinner. Hence the expressions "body of sin," and "body of this death," are synonymous. It is supposed by some that reference is had to the Roman punishment of fastening a prisoner to a corpse, and thus the apostle represents the bondage of the unregenerate to sin, "this death" being equivalent to "this dead man."——**25.** *I thank God*, that he can deliver the sinner, *through Jesus Christ our Lord.* This is a parenthesis. The apostle then resumes the language of the unregenerate in the concluding clause.—The argument of this chapter is thus: "We are freed from bondage to the law, because we are dead with Christ to the law, and now we are united to the risen Saviour by faith and love. Yet we do not blame the law, for not the law, but sin destroyed us—sin which gained the victory over our conscience and judgment; for while we approved the law, we rebelled against it. From the sad consequences of this rebellion only a union with Christ can save us."

VIII.—**1.** *There is therefore now no condemnation, &c.* Rather, "Now then (as a contrast to those referred to in the last chapter) there is no condemnation to those who in Christ Jesus do not walk according to the flesh (as those before described do), but according to the Spirit."——**2.** *Hath made me free.* Bet-

2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit.

6 For to be carnally minded *is* death; but to be spiritually minded *is* life and peace.

7 Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be.

8 So then they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

10 And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness.

11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live.

14 For as many as are led by the Spirit of God, they are the sons of God.

15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

16 The Spirit itself beareth witness with our spirit, that we are the children of God:

17 And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

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ter "freed me," i. e., when I was converted. *The law of sin and death.* Compare "the body of sin" and "the body of death," as seen in chap. vii. 24 (note).——**3.** *What the law could not do*, to wit, have its righteousness fulfilled in us. *God* did, by *sending his own Son. And for sin.* Or, "and as a sacrifice for sin." *Condemned sin*, and carried out the condemnation *in the flesh* of himself.——**7.** *The carnal mind.* Rather, "to be carnally minded," the same words as those used in the preceding verse. It would perhaps be better to translate the phrase literally in both verses, viz., "the mind of the flesh," thus preserving the word "flesh" used so often before. *Neither indeed can be.* Rather, "for it even cannot be."——**9.** The argument requires that "Spirit of God" and "Spirit of Christ" be taken as synonymous.——**10.** *If Christ be in you* by his Spirit, though *the body is dead because of* the *sin* that dwells in it, yet *the Spirit is life because of* the *righteousness* of God introduced therein. "The body" is the same body of sin and death spoken of before, i. e., our corrupt natures.——**13.** *Mortify*, i. e., "slay."——**15.** "For ye did not receive a spirit of

18 For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us.

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope;

21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that the whole creation groaneth and travaileth in pain together until now.

23 And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, *then* do we with patience wait for *it*.

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of* God.

28 And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

29 For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.

30 Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

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bondage again calculated to excite fear, but ye received a Spirit of sonship, with which we cry Abba (i. e., Father)." See, for Abba, Father, Mark xiv. 36.——**19.** *The creature.* Rather "the creation."——**20.** *The creature.* Rather "the creation."——**21.** *The creature.* Rather "the creation." *Because.* Rather "that." The context is, "For the creation was subjected to vanity in hope that even itself, the creation, shall be delivered, &c."——**23.** *And not only they.* Rather, "and not only so."——**24.** *By hope.* Rather, "with hope" of the completion of the glory of the salvation already begun.——**25.** The certainty of the Christian's hope enables him to wait with patience. This verse may thus be paraphrased: "But though we are hoping for that which is unseen, yet we await it with patience, and not with the nervous impatience connected with man's ordinary uncertain hopes." The "then" should not be inserted.——**26.** *Likewise*, i. e., in like manner with the encouraging character of our hope of complete release from sin, we have the assistance of the Spirit in fighting against the remnant of sin. *Helpeth our infirmities.* Rather, "helpeth us in our infirmities."——**29.** *For.* This introduces the reason for the declaration of ver. 28. God's design was to bring men back to his image. He will, of course, then order all things to this end. The 28th verse is a corollary from this conclusion. *The firstborn*, i. e., the well-beloved possessor of the choicest favours and first in

31 What shall we then say to these things? If God *be* for us, who *can be* against us?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33 Who shall lay any thing to the charge of God's elect? *It is* God that justifieth.

34 Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors through him that loved us.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

CHAPTER IX.

I SAY the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

2 That I have great heaviness and continual sorrow in my heart.

3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

4 Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises;

5 Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen.

6 Not as though the word of

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rank, to whom the other children looked up.——**35.** Psalm xliv. 22.—The argument of this chapter is thus: "Now those who are thus united to Christ are freed from the condemnation of the law, and walk according to the leadings of God's Spirit dwelling in them, not perfectly freed from sin, yet having a sure hope of a complete release, and having their comfort assured by the constant help of the Spirit, and by the knowledge of God's special favour for them, according to his design to make them like to Christ, to whom they are bound by an indissoluble love."

IX.—**2, 3.** After mature reflection I am convinced that our English version (like many others) is wrong here, and that the interpretation offered by several careful expositors is right, to wit: "I have great heaviness and continual sorrow in my heart (for I myself boasted of being accursed from Christ, as my brethren now do) for my brethren, my kinsmen, &c."——**4.** *The adoption*, i. e., the external adoption in the Jewish Church—the national sonship. *The glory*, i. e., the Shechinah of God's presence in tabernacle and temple. *The covenants*, i. e., the two tables of stone. *The service*, i. e., the Levitical ritual. *The promises*, i. e., of peculiar national favour.——**5.** *The fathers*, i. e., Abraham, Isaac, Jacob, and the twelve sons of Jacob. ——**6.** *Not as though the word, &c.* Rather, "Now it is not possible that the word of God has failed," because *all* Abraham's children are not saved, for

God hath taken none effect. For they *are* not all Israel, which are of Israel:

7 Neither, because they are the seed of Abraham, *are they* all children; but, In Isaac shall thy seed be called.

8 That is, They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed.

9 For this *is* the word of promise, At this time will I come, and Sarah shall have a son.

10 And not only *this;* but when Rebecca also had conceived by one, *even* by our father Isaac,

11 (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

12 It was said unto her, The elder shall serve the younger.

13 As it is written, Jacob have I loved, but Esau have I hated.

14 What shall we say then? *Is there* unrighteousness with God? God forbid.

15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed *it*, Why hast thou made me thus?

21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22 *What* if God, willing to shew *his* wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

God again and again narrowed the limits of the special blessing on his posterity.——**7.** Gen. xxi. 12.——**9.** Gen. xviii. 10.——**10.** "But also Rebecca, conceiving by one even Isaac our father, furnished in her children an example of this narrowing of the stream of the promise, for, &c."——**12.** Gen. xxv. 23.——**13.** Mal. i. 2, 3.——**14.** *God forbid.* See chap. iii. 4. *Is there unrighteousness with God* to select whom he will for special blessings?——**15.** "No! there is no unrighteousness in his dealings, and that he *does* exercise this prerogative of selection we see from what Moses has recorded," Exod. xxx. 19.——**16.** *Not of him that willeth, nor of him that runneth.* Macknight suggests: "Not of Isaac who willed to bless Esau, nor of Esau who ran for the venison."——**17.**

25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

26 And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people; there shall they be called the children of the living God.

27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

28 For he will finish the work, and cut *it* short in righteousness: because a short work will the Lord make upon the earth.

29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrah.

30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

32 Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone,

33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

CHAPTER X.

BRETHREN, my heart's desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record that they have a zeal of God, but not according to knowledge.

3 For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

Ex. ix. 16. Pharaoh is an example of rejection, as Isaac is of selection.——**18.** *Hardeneth* by leaving him to his sins.——**23.** *And that he might make known*, i. e., and saw fit to make known.——**25.** Hos. ii. 23.——**26.** Hos. i. 10.——**27.** Isaiah x. 22, 23.——**29.** Isaiah i. 9.——**31.** The Gentiles, who were saved in Christ, were brought to righteousness. The Jews, who sought a law of righteousness, found neither the law nor the righteousness. A strictly legal system touching heart and motive they could not understand, and as they sought righteousness only through this way, they could not find it.——**33.** Isaiah xxviii. 16 and viii. 14.—The argument of this chapter is thus: "I feel a deep and sorrowful interest in my Jewish brethren, greatly favoured as they have been with privileges. God gave them precious promises; and though the large majority of Israelites are rejected, those promises remain for the remnant, God from the beginning having shown a system of restricting the application of the promises among Abraham's posterity, in which sovereign selection we finite creatures cannot find any cause of complaint against an infinitely wise God. With this remnant of Israel the Gentiles are united by faith in the righteousness of Christ."

X.—**5.** Lev. xviii. 5.——**6-8.** Deut. xxx. 12–14. Faith is not staggered by inquiries into manners and methods, but embraces the facts which directly touch the heart. Such was the confiding faith Moses desired in Israel, for while he gave them the law, he wished them to

4 For Christ *is* the end of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*:)

7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

8 But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach;

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11 For the Scripture saith, Whosoever believeth on him shall not be ashamed.

12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

13 For whosoever shall call upon the name of the Lord shall be saved.

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

17 So then faith *cometh* by hearing, and hearing by the word of God.

18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

19 But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you.

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be bound to God by love. It is this spirit of loving union which the richer revelation of the new covenant requires. ——**9.** *That if thou shalt, &c.* Rather, "Because if thou shalt, &c."——**10.** Not every mouth-confession ends in salvation, but only that which has heart-faith behind it. The Hebrew method of resting the two clauses upon one another must be remembered. They cannot be disjoined. The verse is really this: "For with the heart man believes, and thus has an imputed righteousness, and with such a man confession is made of his faith, a confession which lies upon the highway to perfect salvation."——**11.** Isaiah xxviii. 16.——**13.** Joel iii. 5.——**15.** Isaiah lii. 7.——**16.** Isaiah liii. 1.——**18.** Psalm xix. 4. This quotation refers to the witnesses for God in the natural world. So that the apostle here renews the argument of the first chapter, which showed that the whole world was without excuse for its want of love to God.——**19.** *Did not Israel know* that God would bring the Gentiles into his fold? Deut. xxxii. 21. ——**20.** Isaiah lxv. 1.——**21.** Isaiah

20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

CHAPTER XI.

I SAY then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.

2 God hath not cast away his people which he foreknew. Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying,

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal.

5 Even so then at this present time also there is a remnant according to the election of grace.

6 And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded

8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompense unto them:

10 Let their eyes be darkened, that they may not see, and bow down their back alway.

11 I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy.

12 Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of

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lxv. 2.—The argument of this chapter is thus: "The trouble with Israel has been that their pride keeps them from accepting God's grace and His righteousness by an uncarping faith in His revelation. The revelation now to us is of Jesus Christ and his resurrection. To others it may be less full, but to all there is a revelation and witness of God: as to the heathen there is the natural world. Hence from this pride of Israel God has rejected them, and builds up His Church from the Gentiles, according to his declaration by the prophets, by which the Jews might have foreseen the event."

II.—**1.** *Hath God cast away his people*, every one of them, and forever? *God forbid.* See chap. iii. 4.——**3.** 1 Kings xix. 14.——**4.** 1 Kings xix. 18.——**8.** Isaiah xxix. 10 and vi. 9.——**9.** Psalm lxix. 22, 23.——**11.** *God forbid.* See chap. iii. 4. *Through their fall.* Rather, "through their offence," a different word from that in the question, and the same word with that frequently translated "offence" in the fifth chapter. *To provoke them* (the Jews) *to jealousy*, the Gentiles; how much more their fulness?

13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

14 If by any means I may provoke to emulation *them which are* my flesh, and might save some of them.

15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiving *of them be*, but life from the dead?

16 For if the firstfruit *be* holy, the lump *is* also *holy:* and if the root *be* holy, so *are* the branches.

17 And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree;

18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches were broken off, that I might be graffed in.

20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

21 For if God spared not the natural branches, *take heed* lest he also spare not thee.

22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.

23 And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again.

24 For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree; how much more shall these, which be the natural *branches*, be graffed into their own olive tree?

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

27 For this *is* my covenant unto them, when I shall take away their sins.

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or emulation.——**12.** *Fall.* Rather, "offence." See preceding note.——**13.** *I magnify*, i. e., I rejoice in and heartily execute. This and the 14th verses are parenthetical. After the apologetic parenthesis, the exclamation is repeated in a different form.——**15.** *What shall the receiving of them be, but life from the dead?* Rather, "what shall be their reception, nay, I may call it, their life from the dead?"——**16.** *The firstfruit* is the offered cake; *the lump* is the mass of dough from which the cake was made. *The firstfruit* represents the Christian Jews—*the lump* the rest of the nation. *The root* represents the fathers of the Jewish people. The holiness here spoken of is the external holiness or separation, which marked the Jewish people, as God's chosen.——**18.** *But if thou boast*, remember that thou art not in a position to boast, for *thou bearest not*

28 As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes.

29 For the gifts and calling of God *are* without repentance.

30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

31 Even so have these also now not believed, that through your mercy they also may obtain mercy.

32 For God hath concluded them all in unbelief, that he might have mercy upon all.

33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!

34 For who hath known the mind of the Lord? or who hath been his counsellor?

35 Or who hath first given to him, and it shall be recompensed unto him again?

36 For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.

CHAPTER XII.

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect will of God.

3 For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

4 For as we have many members in one body, and all members have not the same office:

5 So we, *being* many, are one

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the root.——**20.** "*Well*, grant it to be so; in *unbelief they were broken off*, *but thou standest* in *faith*."——**26, 27.** Isaiah lix. 20, 21.——**28.** *Touching the election* of the Jews as God's chosen people.——**29.** The Jews had been gifted and called of God.——**30.** "For" answers the objection regarding their fall. There was a reason in it, "for, &c."——**31.** *Not believed*, God leaving them alone to their heart of unbelief.——**32.** *Concluded* = shut up. God shut them up to unbelief by abandoning them to their own evil hearts, and thus made his mercy more evident to the dull world.——**33.** "O, the depth of the riches, and the wisdom, and the knowledge of God;" the riches referring to his mercy and power.——**34.** Isaiah xl. 13.——**35.** Job xli. 11.

XII.—**1.** *Therefore*, i. e., because of God's mercy in choosing you. This reason is given in the following clause, "by the mercies of God." *Your bodies*, so much used by sin.——**2.** *What is that good, and acceptable, and perfect will of God?* Or, "what is the will of God (which is good, and acceptable, and perfect)?"——**3.** *Not to think of himself more highly than he ought to think, but to think soberly.* There is a paronomasia or play upon words here, not given in our English version. It may be harshly expressed thus, "Not to be high-minded beyond what we should be minded, but to be minded so body in Christ, and every one members one of another.

6 Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith;

7 Or ministry, *let us wait* on *our* ministering; or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation; he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

9 *Let* love be without dissimulation. Abhor that which is evil; cleave to that which is good.

10 *Be* kindly affectioned one to another with brotherly love; in honour preferring one another;

11 Not slothful in business; fervent in spirit; serving the Lord;

12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

13 Distributing to the necessity of saints; given to hospitality.

14 Bless them which persecute you: bless, and curse not.

15 Rejoice with them that do rejoice, and weep with them that weep.

16 *Be* of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

17 Recompense to no man evil for evil. Provide things honest in the sight of all men.

18 If it be possible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord.

20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21 Be not overcome of evil, but overcome evil with good.

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far as to be sound-minded."——**6.** *Prophecy* is the inspired declaration of God's word.——**7.** *Ministry.* Literally, "deaconship," referring to the outward ministry of assistance to the poor, &c. See Acts vi. 1, where the same word is used. The burden of vv. 6–8 is, "let each faithfully perform his own part as a member of Christ's body."——**9.** *Let love be without dissimulation.* Rather, "Love is without dissimulation." It is an argument for showing mercy with cheerfulness, for men might show mercy outwardly with a legal spirit, which would be dissimulation.——**11.** *In business*, i. e., in attention to duty of whatever kind.——**13.** *Given to hospitality.* Literally, "pursuing hospitality."——**14.** *Bless them which persecute you.* Literally, "Bless them who pursue you," the same word as in the last verse. There is here another paronomasia, thus: "While you chase after *hospitality* as a means of showing your Christian love, be full of forgiveness to those who chase after *you* in order to gratify their malice upon you."——**16.** *Mind not high things*, i. e., be not high-minded. *Condescend.* Rather "yield to and imitate."——**19.** Deut. xxxii. 35.——**20.** Prov. xxv. 21, 22.—The argument of this chapter is thus: "Since then ye are shown to be the objects of God's affectionate regard, most reasonably should you yield yourselves entirely to Him, and as ye are members of Christ's body, humbly perform the duties incumbent upon you as such, each in his own sphere, living, with such occupation, in the development of all Christian graces."

CHAPTER XIII.

LET every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

5 Wherefore *ye* must needs be subject, not only for wrath, but also for conscience' sake.

6 For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

7 Render therefore to all their dues: tribute to whom tribute *is due;* custom to whom custom; fear to whom fear; honour to whom honour.

8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.

11 And that, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed.

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying:

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof.*

XIII.—**5.** *Not only for wrath, but also for conscience' sake.* That is, "not only because you will be punished for disobedience, but because it is right to obey."——**6.** Compare Matt. xxii. 17–21.——**7.** *Custom*, i. e., the tax.——**9.** Ex. xx. 13–17 and Lev. xix. 18. "For this 'Thou shalt not commit adultery, &c.' (and if there be any other commandment) is summed up in this phrase."——**11.** *And that.* Rather, "And do those things."—The argument of this chapter is thus: "In regard to your civil relations, render a hearty obedience to human law, and let love be the guiding principle of your intercourse with your fellows. Let all this growth in love and in the Christian graces immediately occur, for we are daily approaching the end of this earth, and a holy preparation becomes our entrance upon the world of light."

CHAPTER XIV.

HIM that is weak in the faith receive ye, *but* not to doubtful disputations.

2 For one believeth that he may eat all things: another, who is weak, eateth herbs.

3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

4 Who art thou that judgest another man's servant? to his own master he standeth or falleth; yea, he shall be holden up: for God is able to make him stand.

5 One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind.

6 He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

11 For it is written, *As* I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12 So then every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in *his* brother's way.

14 I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him *it is* unclean.

15 But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

16 Let not then your good be evil spoken of:

XIV.—**1.** *Receive ye* to Christian communion and fellowship.——**3.** *Hath received him.* Rather, "received him" at his conversion.——**4.** *Another man's.* Rather "another's."——**6.** *To the Lord he doth not regard it*, i. e., he disregards the day with a conscientious motive, believing that the Lord forbids its regard. *To the Lord he eateth not*, i. e., he eateth not with a conscientious motive, believing that the Lord forbids his eating. He gives thanks to God for the freedom, as the other does for the ordinance.——**7.** This conscientious reference of all actions to God is most proper, *for none of us liveth to himself, &c.*——**8.** *Whether*, i. e., if.——**11.** Isaiah xlv. 23.——**14.** *Unclean.* Literally "common."——**15.** *Now walkest thou not.* Rather, "thou walkest no longer." *Destroy*, i. e., injure.——**16.** *Let not your* conduct which to your con-

17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

18 For he that in these things serveth Christ *is* acceptable to God, and approved of men.

19 Let us therefore follow after the things which make for peace, and things wherefore one may edify another.

20 For meat destroy not the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence.

21 *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou faith? have *it* to thyself before God. Happy *is* he that condemneth not himself in that thing which he alloweth.

23 And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin.

CHAPTER XV.

WE then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

2 Let every one of us please *his* neighbour for *his* good to edification.

3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.

5 Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:

6 That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ.

7 Wherefore receive ye one another, as Christ also received us, to the glory of God.

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science is in itself *good*, *be evil spoken of* by those who would conscientiously shrink from such conduct. But avoid such liberty in meat or drink for the sake of your less enlightened but equally conscientious brother.——**20.** *Destroy.* See on ver. 15. *All things indeed are pure* as regards our own enlightened consciences, but any one of these pure things is sin in us if we thereby put a stumbling-block in the way of our neighbour's piety; it is perfectly right to eat anything as far as its purity or cleanness goes, *but it is evil for that man who eateth with offence* (stumbling-block) to his neighbour.——**22.** *Hast thou faith* in the liberty respecting meats which God confers upon the Christian? *Happy is he that condemneth not himself in* using to a neighbour's hurt *that which he alloweth* as innocent for himself personally.——**23.** "But *he that doubteth* regarding its innocence, *is condemned, if he eat, for it is not of faith.*" *For whatsoever.* Rather "and whatsoever."—The argument of this chapter is thus: "Be careful, while you rightly consider the distinctions of meats in the Mosaic law to be now obliterated, to avoid using this liberty to the injury of any conscientious brother who has not yet appreciated this full release from the old commandments."

XV.—**3.** Psalm lxix. 9.——**4.** *For* introduces the reason of quoting from the Psalms. *Through* the *patience* exemplified in *and* the *comfort* to be extracted out *of the Scriptures, might have hope* of a day of full liberty in action as in thought.——**5.** *Consolation.* Rather

8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers:

9 And that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

10 And again he saith, Rejoice, ye Gentiles, with his people.

11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.

12 And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

21 But as it is written, To

"comfort," the same word as in the preceding verse.——**7.** *Receive ye.* See chap. xiv. 1.——**8, 9.** Jesus Christ came both for Jew and Gentile. This is an argument for the unity inculcated before.——**9.** Psalm xviii. 49.——**10.** Deut. xxxii. 43.——**11.** Psalm cxvii. 1.——**12.** Isaiah xi. 10.——**13.** "Now God, whose word giveth you hope of a perfect future, fill you with all joy at the prospect and consequent peace derived from the firm grasp of your faith, so that your hope may be a most fruitful one by the power of God's Spirit granted you, to whom alone can all these spiritual comforts be referred."——**14.** *I myself also*, as well as your other friends. *That ye also*, as well as other Christians.——**15.** *In some sort.* Rather "in part," i. e., in a partial or imperfect way, not completing the subject, but only putting you in mind by hints.——**16.** "That there might be the acceptable offering of the Gentiles, &c."——**18.** *For I will not dare to speak of any of those things which Christ hath not wrought by me*, but by others. I will only refer to my own agency in Christ *to make the Gentiles obedient*, &c.——**19.** Literally, "By the power of signs and wonders, by the power of the Spirit of God." *From Jerusalem, and round about*, or, "from Jerusalem and neighbourhood."——**21.** Isaiah lii. 15.——**23.** *Place*, i. e., place whom he was not spoken of, they shall see: and they that have not heard shall understand.

22 For which cause also I have been much hindered from coming to you.

23 But now having no more place in these parts, and having a great desire these many years to come unto you;

24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your *company.*

25 But now I go unto Jerusalem to minister unto the saints.

26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me;

31 That I may be delivered from them that do not believe in Judea; and that my service which *I have* for Jerusalem may be accepted of the saints;

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Now the God of peace *be* with you all. Amen.

CHAPTER XVI.

I COMMEND unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she

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unvisited by the gospel.——**27.** *Their debtors they are,* i. e., the Churches in Macedonia and Achaia are debtors to the Church in Jerusalem for the gift of the gospel.——**28.** *Have sealed,* i. e., secured.——**31.** *Accepted of.* Rather "acceptable to." It is the same word as in ver. 16.—The argument of this chapter is thus: "And not only in the matter of meat, but in all things, we should deny ourselves for our brother's benefit, as Christ did for us, both Jews and Gentiles equally, who should both therefore dwell together in Christian love. I know you are aware of these things and live as good Christians, but it is my duty as the apostle of the Gentiles to stir up your memory in these things, for in this capacity God has honoured my ministry in all quarters from Jerusalem to Illyricum. I have thus been detained from visiting you at Rome, but now I expect, after my necessary visit to Jerusalem, to visit you on my way to Spain. Pray for me to this end."

XVI.—**1.** *Phebe* probably accompanied those who bore this letter to Rome. *A servant.* Literally "a deacon," i. e., one who helped the Church in things temporal. See ver. 2. *Cenchrea* was the eastern port of Corinth. It was from Corinth that Paul sent this epistle.——**2.** *Assist . . . succourer.* A verb and noun of the same root in the Greek.——

hath been a succourer of many, and of myself also.

3 Greet Priscilla and Aquila, my helpers in Christ Jesus:

4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

5 Likewise *greet* the church that is in their house. Salute my well beloved Epenetus, who is the firstfruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia, my kinsmen, and my fellow prisoners, who are of note among the apostles, who also were in Christ before me.

8 Greet Amplias, my beloved in the Lord.

9 Salute Urbane, our helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' *household*.

11 Salute Herodion my kinsman. Greet them that be of the *household* of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16 Salute one another with a holy kiss. The churches of Christ salute you.

17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

19 For your obedience is come abroad unto all *men*. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.

21 Timotheus my workfellow,

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3. *Priscilla and Aquila.* See Acts xviii. 2. They may have gone to Rome to resume their occupation there, and as substitutes for Paul, when he was detained, and in this work have undergone great risks. See next verse.——**5.** *Epenetus, who is the firstfruits of Achaia.* In 1 Cor. xvi. 15, the house of Stephanas is called "the firstfruits of Achaia." Epenetus was probably another name of Stephanas or else Epenetus was a member of the family of Stephanas. I like either of these suppositions better than the alteration of "Achaia" in the text to "Asia," which seems to have been done only to avoid an apparent difficulty. Epenetus had gone to Rome perhaps on commercial business.——**7.** *Andronicus and Junia* were probably husband and wife.——**9.** *Urbane.* Rather "Urbanus" or "Urban."——**15.** *Philologus and Julia* were probably husband and wife.——**19.** "I have reason to expect from you conformity to these requirements, *for your obedience, &c. But yet.* Rather simply and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22 I Tertius, who wrote *this* epistle, salute you in the Lord.

23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

24 The grace of our Lord Jesus Christ *be* with you all. Amen.

25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

26 But now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

27 To God only wise, *be* glory through Jesus Christ for ever. Amen.

¶ Written to the Romans from Corinthus, *and sent* by Phebe servant of the church at Cenchrea.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE
CORINTHIANS.

CHAPTER I.

PAUL, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother,

2 Unto the church of God

"and."——**21.** *Timotheus.* See Acts, xvi. 1–3, and 1 Tim. i. 2. *Lucius.* Probably Luke the evangelist, who may have gone temporarily to Corinth from his residence in Philippi. *Jason.* See Acts xvii. 5–9. But as this one seems to have been a relative of Paul, perhaps it is not the Jason of Thessalonica.——**22.** *I Tertius, who wrote this epistle*, as the amanuensis of Paul.——**23.** *Gaius mine host.* See 3 John 1–6. "Gaius" is "Caius." *The chamberlain of the city* of Corinth. *Quartus, a brother.* Rather, "Quartus, *the* brother," i. e., "Quartus his (Erastus') brother."——**25.** *Since the world began.* Literally, "for long ages."——**27.** *God only wise*, i. e., God, who alone is the source of true wisdom.—The argument of this chapter is thus: "I salute my Christian friends in Rome, and urge you all to steadfast continuance in love and obedience in the face of those who would trouble you, assuring you of final triumph. All the Christians here salute you and wish you increase of grace; and to Him who can thus strengthen you, even the God who has revealed to us the gospel, be glory through Christ forever."

This epistle was written from Ephesus, probably in the year 56. In it Paul severely chides the Corinthian Church for the disorders he had just heard to have arisen among them.

I.—**1.** *Sosthenes.* See Acts xviii. 17. It may be that Sosthenes, the ruler of the synagogue at Corinth, like Crispus before him (Acts xviii. 8), after the scene described in the Acts, became a convert, and afterward joined Paul at Ephesus, whence this letter to the Corinthians was written. And yet very little can be argued from a mere name.——**2.** *Called to be saints.* See Rom.

which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

3 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

5 That in every thing ye are enriched by him, in all utterance, and *in* all knowledge;

6 Even as the testimony of Christ was confirmed in you:

7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

8 Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ.

9 God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment.

11 For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.

12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God that I baptized none of you, but Crispus and Gaius;

15 Lest any should say that I had baptized in mine own name.

16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

18 For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God.

19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20 Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world?

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i. 7. *Both theirs and ours*, i. e., not only our Lord, but theirs also. Comp. the expression in Rom. xvi. 13.——**5.** *In all utterance, and in all knowledge.* This is an explanation of the "in everything" above.——**7.** *The coming.* Lit. "the revelation."——**12.** *Every one of you saith* such language as this, *I am of Paul*, &c.——**13.** *Is Christ divided?* Rather "Christ is divided!"——**14.** *Crispus*, the chief ruler of the synagogue in Corinth (Acts xviii. 8). *Gaius*, Paul's host at Corinth afterward, when he wrote thence to the Romans. (Rom. xvi. 23.)——**16.** *Stephanas.* See chap. xvi. 15, 17, and note on Rom. xvi. 5.——**19.** Isaiah xxix. 14.——**21.** *By wisdom.* Rather "by its wisdom."——

21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

22 For the Jews require a sign, and the Greeks seek after wisdom:

23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called:*

27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, *yea,* and things which are not, to bring to nought things that are:

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

31 That, according as it is written, He that glorieth, let him glory in the Lord.

CHAPTER II.

AND I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling.

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26. *Your calling* to Christ. *Are called.* I would prefer "are chosen" from the next verse.——**31.** Jer. ix. 24.—The argument of this chapter, after the salutation, is thus: "I am glad to hear of your spiritual progress, but grieved to hear of your divisions, for there should be no divisions in Christ. He is our common Lord, and his preachers are all equally his servants, acting not for themselves, but for him. Instead of forming factions in the Church and using my name for any one of these, remember that I merely preached Christ's gospel to you, and that without show of words, a deficiency which stamps it as folly to the Grecian lover of rhetorical display, but which detracts nothing from its power over the believing heart. (For God does not seek human wisdom to effect his purposes, for while the unbelieving Jews are looking for wonders, and the polished Greeks are seeking for their æsthetic wisdom, we preach that which disgusts both of these worldly classes of hearers, to wit, the crucified Saviour. Hence the wise and great of this world seldom become disciples of Christ, while the poor and humble are saved; and so we can glory not in riches, honour, or worldly wisdom, but in Christ who is more than all these to us, being our wisdom and our salvation)."

II.—**1.** This is immediately connected with the 17th verse of the preceding chapter, of which it is a repetition in resumption of the argument; the intermediate verses forming a parenthetical

4 And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

5 That your faith should not stand in the wisdom of men, but in the power of God.

6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

7 But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory;

8 Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.

9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.

13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

15 But he that is spiritual judgeth all things, yet he himself is judged of no man.

16 For who hath known the mind of the Lord, that he may in-

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contrast between heavenly and earthly wisdom.——**4.** *In demonstration of the Spirit and of power.* Rather, "*with* demonstration of the Spirit and of power," i. e., of spiritual power, referring both to the internal workings and the external miracles of God's Spirit.——**5.** *Stand in*, i. e., depend upon.——**6.** *Them that are perfect.* Compare Phil. iii. 15 with Phil. iii. 12. The "perfect" are those who are initiated into the meaning of spiritual truth by the Spirit. The word is used in Classic Greek for those initiated into the mysteries of any god or goddess. It evidently, therefore, does not refer to a perfection of holiness.——**7.** *In a mystery.* See preceding note. The allusion to the pagan mysteries is continued. *Before the world.* Literally "Before the ages." *The hidden wisdom* of Christ crucified. Compare chap. i. vv. 23, 24.——**9.** *The things which God hath prepared*, to wit, the knowledge of Christ as enjoyed by the Christian both here and hereafter. Isaiah lxiv. 4.——**12.** *The spirit of the world*, i. e., Satan. Comp. Eph. ii. 2 and vi. 11, 12, John xii. 31, 2 Cor. iv. 4.——**13.** *Comparing spiritual things with spiritual*, or "putting spiritual things and spiritual words together," i. e., words which the Holy Ghost teacheth.——**15.** *Judgeth. . . . is judged.* Rather, "discerneth . . . is discerned." The same word as in the preceding verse.——**16.** Isaiah xl. 13. —The argument of this chapter is thus: "I repeat, I preached not the gospel to you with wisdom of words, but yet what I preached was the highest wisdom to those who can spiritually discern the truth."

struct him? But we have the mind of Christ.

CHAPTER III.

AND I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.

2 I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able.

3 For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men?

4 For while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal?

5 Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

6 I have planted, Apollos watered; but God gave the increase.

7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

9 For we are labourers together with God: ye are God's husbandry, *ye are* God's building.

10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than that is laid, which is Jesus Christ.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

16 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

III.—**1.** *Babes in Christ.* This term is opposed to the "perfect" of chap. ii. 6, and seems to refer to those who had but the faintest beginnings of a Christian life and experience.——**3.** *As men*, or "after the manner of man."——**5.** *Ministers*, i. e., servants or attendants. *Even as the Lord gave to every man* any one of us as a preacher.——**8.** *Every man.* Rather "each," i. e., he that planteth and he that watereth.——**12.** *Now if.* Rather "But if."——**15.** *He shall suffer loss.* Or, "he shall be punished." *Yet so as by fire.* Rather, "but so as through fire," i. e., with peril and injury.——**17.** "If any man *destroy* the temple of God, him shall God destroy." The verbs are the same

19 For the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness.

20 And again, The Lord knoweth the thoughts of the wise, that they are vain.

21 Therefore let no man glory in men: for all things are yours;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

23 And ye are Christ's; and Christ *is* God's.

CHAPTER IV.

LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

2 Moreover it is required in stewards, that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

6 And these things, brethren, I have in a figure transferred to myself and *to* Apollos for your sakes; that ye might learn in us not to think *of men* above that which is written, that no one of you be puffed up for one against another.

7 For who maketh thee to differ *from another?* and what hast thou that thou didst not receive? now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it?*

8 Now ye are full, now ye are rich, ye have reigned as kings

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in the Greek.——**19.** Job v. 13.——**20.** Psalm xciv. 11.—The argument of this chapter is thus: "Yet your divisions show that you have made no progress in the Christian life, and that your spiritual discernment is as small and inchoate as when I was first among you, so that I can speak of no profounder subjects of Christian contemplation to you now than I did then. Alas for your divisions! Think less of God's ministers and more of God. Think of Christ, the great foundation of the Church, than which there is no other, and let every one be careful how he builds on this, for the Church is God's temple, built on Christ, and the world's wisdom cannot build thereon; and all good builders, nay, all things whatsoever are directed for your eternal benefit."

IV.—**4.** "For I am not conscious of having done any wrong among you; yet I am not hereby justified." This is parenthetical, and illustrative of the last clause of ver. 3, where he declares he is not his own judge.——**5.** *Bring to light.* Rather "enlighten." *Then shall every* praiseworthy *man have praise of God.*——**6.** *These things*, i. e., these true views of the preacher, as the servant of Christ and the steward of God. *I have in a figure transferred*, i. e., I have used a rhetorical figure, and spoken of myself and Apollos, when I wished to speak of other teachers and preachers also. Paul avoided naming the others, lest they might deem him actuated by personal feeling. He therefore speaks of himself and his beloved associate Apollos, and urges the Corinthians not to think too much of them, who were merely mouthpieces for God.——**7.** *Thee*, i. e., the preacher of the gospel, who assumes power or haughtiness.——**8.** "*Ye* Corinwithout us: and I would to God ye did reign, that we also might reign with you.

9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

10 We *are* fools for Christ's sake, but ye *are* wise in Christ; we *are* weak, but ye *are* strong; ye *are* honourable, but we *are* despised.

11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace;

12 And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:

13 Being defamed, we entreat: we are made as the filth of the world, *and are* the offscouring of all things unto this day.

14 I write not these things to shame you, but as my beloved sons I warn *you*.

15 For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel.

16 Wherefore I beseech you, be ye followers of me.

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

18 Now some are puffed up, as though I would not come to you.

19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

20 For the kingdom of God *is* not in word, but in power.

21 What will ye? shall I come unto you with a rod, or in love, and *in* the spirit of meekness?

CHAPTER V.

IT is reported commonly *that there is* fornication among you, and such fornication as is not so

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thians *are full*, &c., in your own esteem." This is directed against the disorganizing members of the Corinthian Church. It is, of course, irony. *I would to God ye did reign*, in ruling over sin and the flesh. Here the irony ceases.——**9.** "We need such sympathy as co-reigning over sin with you would be, for we have had great trials, *for I think that God hath set forth, &c.*"——**10.** *Ye are wise . . . ye are strong . . . ye are honourable* in your own self-righteous estimation. ——**11.** *No certain dwellingplace*, or, "no fixed residence."——**13.** *And are.* These words should be omitted.——**17.** *Timotheus.* See Rom. xvi. 21. *My ways which be in Christ.* Better, "my ways in Christ."——**19.** *Will know* by personal trial.—The argument of this chapter is thus: "Since your divisions are founded on the undue exaltation of your teachers, let me tell you that a teacher of the gospel is a mere servant and steward, who is praiseworthy if he be faithful. In other matters you should not be judges, nor we either, for God alone is judge; but let us all be humble in the discharge of our respective duties. If you triumph in faith, your Christian sympathy will be a great comfort to us afflicted apostles. Be kind in your thoughts toward me, your spiritual father. I now send Timothy to you, and will soon come myself, and then shall act with authority as the apostle of Jesus Christ."

V.—**1.** *Is not so much as named among the Gentiles.* Rather, "Is not much as named among the Gentiles, that one should have his father's wife.

2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this deed,

4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

5 To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

9 I wrote unto you in an epistle not to company with fornicators:

10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one no not to eat.

12 For what have I to do to judge them also that are without? do not ye judge them that are within?

13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

CHAPTER VI.

DARE any of you, having a matter against another, go to

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named even among the Gentiles."——**4.** *When ye are gathered together* as a Church to consider the fornicator's case.——**5.** *To deliver such a one unto Satan for the destruction of the flesh.* The apostles had miraculous power to remove and to inflict disease. For the latter, see Acts xiii. 11. For Satan as the active promoter of disease, see Job ii. 7 and Luke xiii. 16.——**7.** *As ye are,* as Christians, *unleavened* by sin. *For even.* Rather "for also." *Is sacrificed.* Rather "*was* sacrificed." The allusion to the unleavened bread used at the Passover-feast is evident.——**9.** *I wrote unto you in an epistle.* Rather, "I write unto you in this epistle."——**10.** The emphasis is on the words "this world," as opposed to "brother" in ver. 11. They were to continue their usual conduct toward fornicators, covetous, &c., of the world, but if a Christian brother became such, they must cease their usual conduct toward *him;* for with him they had had a more intimate communion.——**11.** *But now I have written.* Rather, "but I write now."—The argument of this chapter is thus: "For you have gone so far in backsliding as to allow a fornicator to go unrebuked among you. I interpose, and in the name of Christ afflict him with sickness, while I urge you to remove from your communion all who are guilty of open sins."

VI.—**2.** Compare Psalm cxlix. 5–9.

law before the unjust, and not before the saints?

2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge angels? how much more things that pertain to this life?

4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather *suffer yourselves to* be defrauded?

8 Nay, ye do wrong, and defraud, and that *your* brethren.

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body *is* not for fornication, but for the Lord; and the Lord for the body.

14 And God hath both raised up the Lord, and will also raise up us by his own power.

——**4.** "Do you set those to judge who are least esteemed by the Church (i. e., the heathen magistrates)?" The whole passage is much smoother when this is rendered as a question. *Least esteemed.* Rather "little esteemed," or "counted as nothing."——**9.** *Effeminate*, i. e., in a lascivious sense, referring to men.——**11.** "But ye were washed from sin by Christ's blood, ye were sanctified by the Holy Spirit, and thus were ye justified before our great Judge by the name and power of the Lord Jesus, and by the Spirit of our God."——**12.** *All things are lawful unto me*, i. e., "all the natural gratifications of the body are right and lawful for me," but fornication is an abuse of this natural gratification. *All things are not expedient*, i. e., "All these natural gratifications have a limit to their proper exercise."——**13.** "Food is formed for the benefit of the body, and the body is formed to receive and digest food, but both body and food are of temporary duration, and there is a higher law regarding this fitness of the one to another, which prevents excessive eating or gluttony, and the premature decay of the body. Now the body is not intended *at all* for fornication, which is a sinful exercise of a natural passion, but only for such gratification as is consistent with Christ's law of purity; and the Lord has made such laws as clearly mark the limit of our sensual gratification."——**14.** Our bodies are holy in Christ, and to be

15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of a harlot? God forbid.

16 What! know ye not that he which is joined to a harlot is one body? for two, saith he, shall be one flesh.

17 But he that is joined unto the Lord is one spirit.

18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

19 What! know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?

20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

CHAPTER VII.

NOW concerning the things whereof ye wrote unto me: *It is* good for a man not to touch a woman.

2 Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.

3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

6 But I speak this by permission, *and* not of commandment.

7 For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

8 I say therefore to the un-

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raised as was his body. So we should keep them free from sinful uses.——**18.** *Every sin*, i. e., every other sin. *Is without the body*, i. e., is without a defilement of the body. *Sinneth against his own body*, i. e., defileth his own body.—The argument of this chapter is thus: "Do not go to law before the world's courts. Rather suffer. Ye not only go to law in defence, but ye yourselves defraud. None guilty of gross sins shall inherit the kingdom of God. And recollect that though God does not wish you to deny the body in the natural uses thereof, yet he does forbid the abuse of the body; and the character of the Christian's body, as holy and as a member of Christ, forbids such abuse."

VII.—**1.** Paul here begins to answer certain queries put to him by the Corinthian Christians. There is, however, as we see, some connection with the topics already discussed. *It is good for a man not to touch a woman.* This refers to sexual connection. Paul's reason for dissuading the Corinthians from marriage (under certain circumstances) is given in ver. 26 and ver. 32. The necessities of the Church at the time pointed to a personal independence, not consonant with the married state.——**2.** *To avoid fornication.* Lit. "by reason of the fornications" everywhere abounding, and thus tempting you to sin."——**3.** *Due benevolence.* Lit. "the debt," i. e., debitum conjugale.——**5.** *Defraud.* In sensu maritali.——**6.** *By permission, and not of commandment.* Rather, "in married and widows, It is good for them if they abide even as I.

9 But if they cannot contain, let them marry: for it is better to marry than to burn.

10 And unto the married I command, *yet* not I, but the Lord, Let not the wife depart from *her* husband:

11 But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.

12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases:* but God hath called us to peace.

16 For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife?

17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 Let every man abide in the same calling wherein he was called.

21 Art thou called *being* a servant? care not for it: but if thou mayest be made free, use *it* rather.

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the way of permission, not in the way of command." That is, "you can do as you please in this—what I say is advice only."——**7.** *As I myself*, i. e., unmarried, and without a desire to be. See ver. 8.——**10.** *Not I, but the Lord* Jesus, as recorded in Matt. v. 13 and xix. 9.——**12.** *Speak I, not the Lord*, i. e., this is a new commandment, and not a repetition (as before) of one given by the Lord Jesus.——**13.** *Let her not leave him.* Rather, "let her not put him away," the same phrase as in ver. 12. Omit the word "and" after "believeth not."——**14.** *Unclean*, i. e., out of the pale of the Church. It is the opposite of "holy" below. The words had a ritual meaning among the Jews. See Acts x. 14.——**15.** This verse is parenthetic, and ver. 16 contains an argument to support the commands of vv. 12, 13, as does ver. 14.——**17.** "As the Lord hath called each, so let him walk, unless there be obstacles as God hath appointed to each:" e. g., if a woman is called when a married woman, let her remain with her husband, unless her husband should abandon her. The "but" of the English version is a wrong translation; it should be "unless." The commentators who uphold the "but," forget that this conjunction has not the force of "except" or "unless," unless followed simply by a noun or its equivalent. With a sentence following it means "and, on the other hand," a meaning which the Greek will not allow in this case.——**18.** *Let him not become uncircumcised*, i. e., let him not try to hide the fact of the rite.——**21.** *Servant* (here and below) is

22 For he that is called in the Lord, *being* a servant, is the Lord's freeman: likewise also he that is called, *being* free, is Christ's servant.

23 Ye are bought with a price; be not ye the servants of men.

24 Brethren, let every man, wherein he is called, therein abide with God.

25 Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

26 I suppose therefore that this is good for the present distress, *I say*, that *it is* good for a man so to be.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

29 But this I say, brethren, the time *is* short: it remaineth, that both they that have wives be as though they had none;

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as not abusing *it:* for the fashion of this world passeth away.

32 But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

33 But he that is married careth for the things that are of the world, how he may please *his* wife.

34 There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please *her* husband.

35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may

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"slave." *Use it rather*, i. e., use this power to be free.——**23.** *The servants of men*, i. e., in spiritual things, for in these Christ is our only master.——**24.** The repetition of the sentiment in ver. 20. This closes the digression of vv. 10–24.——**25.** *I have no commandment of the Lord* Jesus given while he was on earth. See ver. 12.——**26.** *So to be*, i. e., a virgin or unmarried. See ver. 25. The "present distress" was probably the unsettled condition of the Church.——**28.** *But I spare you.* Comp. 2 Cor. xii. 6.——**29.** I much prefer the division of this sentence which yields the following rendering: "but this I say, brethren, that the time remaining is short, in order that they who have wives may be as though they had them not (i. e., not made worldly-minded by such ties), &c."——**30.** Earthly sources of tears and joy are alluded to.——**31.** *Abusing it*, i. e., using it improperly. *The fashion.* Lit. "the form," or outward appearance, i. e., the frame-work of worldly things.——**32.** *Without carefulness.* The Old English use of this word regarded it as "anxious care," or "worrying solicitude." Such is its meaning here. The apostle refers to the worrying cares of the world.——**35.** *A snare.* Better, "a rope of bondage." The next clause Bloomfield well translates, "but for your decorous and assiduous service on the Lord."——**36.** *Toward his virgin*, i. e., the maid betrothed attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry.

37 Nevertheless he that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

38 So then he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.

39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

CHAPTER VIII.

NOW as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol *is* nothing in the world, and that *there is* none other God but one.

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

6 But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.

7 Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled.

8 But meat commendeth us not to God: for neither, if we eat, are

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to him.——**37.** *Having no necessity*, as from her wish. *Will keep his virgin* as a virgin.——**38.** The comparison is here repeated, but with each term augmented. The terms at first in vv. 36 and 37 were,

"sinneth not" and "doeth well."

Here they are,

"doeth well" and "doeth better."

——**40.** *If she so abide*, i. e., unmarried. "And I moreover seem to have the Spirit of God." This is slightly ironical toward those who had acted as if Paul had no divine authority.—The argument of this chapter is thus: "Under present circumstances it is better not to marry (provided you are not led into temptation by being unmarried), but if you are married, do not separate, even if you have an ungodly partner. Indeed, let not your conversion to Christ cause you to feel that a change of social position is necessary in any regard. In all cases, be not bound by any ties too closely to the world."

VIII.—**1.** *We all have knowledge* that idols are nothing. See ver. 4. *Charity*. Better "love." *Edifieth*, i. e., "buildeth up."——**2.** *That he knoweth any thing*. A common expression for "that he knoweth much."——**3.** *Is known of him*, and that knowledge of God toward us, recognizing our love we the better; neither, if we eat not, are we the worse.

9 But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.

10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

CHAPTER IX.

AM I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

3 Mine answer to them that do examine me is this:

4 Have we not power to eat and to drink?

5 Have we not power to lead about a sister, a wife, as well as other apostles, and *as* the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, have not we power to forbear working?

7 Who goeth a warfare at any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth

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to him, is worth more than all earthly knowledge of ours.——**6.** *We in him.* Rather "we for him."——**11.** "And does not thy weak brother perish by thy use of thy knowledge?" The word rendered "perish" is often used for "suffer loss."——**13.** *Make my brother to offend.* Or, "cause my brother to stumble." And so in the last clause of the verse.—The argument of this chapter is thus: "However much we know that an idol is nothing, and that therefore meat offered to idols is not different from other meat, yet for the sake of weak brethren who have not this knowledge, we must deny ourselves the use of our liberty in this matter."

IX.—**4.** *Power to eat and to drink*, i. e., authority to get our living—to be supported in our labours.——**5.** *A sister, a wife.* Rather "a sister-wife," i. e., a Christian wife. Paul thus declares that he had a right to marry and to be supported by the Church, if he chose, but he preferred to deny himself in these matters. Doubtless his enemies had denied his apostleship, and had used these two facts of his life as proof, to wit, his difference from the rest of the apostles in not receiving pecuniary support from the Church, and his difference from them in not having a wife. *Cephas*, i. e., Peter. See John i. 43.——**6.** *Working* for our living.——**7.** The soldier has his rations, the vineyard labourer is allowed to eat of the grapes, and the under-shepherd takes of the milk gratis.——**8.** *As a man*, i. e., according to human analogies and methods of thought.——**9.** Deut. xxv. 4.

out the corn. Doth God take care for oxen?

10 Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that plougheth should plough in hope; and that he that thresheth in hope should be partaker of his hope.

11 If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things?

12 If others be partakers of *this* power over you, *are* not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

13 Do ye not know that they which minister about holy things live *of the things* of the temple? and they which wait at the altar are partakers with the altar?

14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should make my glorying void.

16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation *of the gospel* is committed unto me.

18 What is my reward then? *Verily* that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

19 For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more.

20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some.

23 And this I do for the gospel's sake, that I might be partaker thereof with *you*.

24 Know ye not that they

——**10.** *And that he that thresheth in hope should be partaker of his hope.* Rather, "and that he that thresheth should thresh in hope of partaking of his (the ploughman's) hope," i. e., the fruition of his hope.——**12.** *Suffer all things.* Rather "hold all things in reserve." Comp. ver. 15.——**15-19.** The argument seems to be this: "I cannot afford to lose my boast, for preaching is no boast to me, *that* is a necessity; but to preach without expense to you when I have a perfect right to be chargeable to you, *this* is indeed my boast, and I cannot afford to lose it, for by it I win souls to Christ."——**17.** *Willingly*, and therefore free from charge. *A reward.* See the next verse. *Against my will*, and therefore demanding pecuniary support. *A dispensation &c.* Rather, "I am entrusted with a stewardship" and must discharge it, and cannot therefore glory in it as any kind act of mine.——**24.** Running is one thing;

which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

25 And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible.

26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

27 But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

CHAPTER X.

MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

2 And were all baptized unto Moses in the cloud and in the sea;

3 And did all eat the same spiritual meat;

4 And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ.

5 But with many of them God was not well pleased: for they were overthrown in the wilderness.

6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

7 Neither be ye idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play.

8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

9 Neither let us tempt Christ,

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getting the prize is another. Avoid false running, i. e., a formal religion.——**25.** *That striveth for the mastery.* Rather, "that contendeth in the games."——**26.** *Fight.* The Greek word refers to *boxing* or contending with the fists.——**27.** *A castaway.* Lit. "unapproved," and thus a bad example—"rejected" in the race.—The argument of this chapter is thus: "In reply to my detractors I assert my full apostleship. The reason why I do not receive a pecuniary support as an apostle is simply to win more souls to Christ by the example of this self-denial; for, as in a race not all the runners gain the prize, so not all professed followers of Christ are truly his; and so there is need both for you and me to use our liberty temperately, that we may run aright."

X.—**1.** *Moreover.* Rather "for." Here follows a proof by example that not all that run obtain the prize. Of God's chosen people how many fell! *All* is emphatic in this and the following verses, as opposed to the "many" of ver. 5. *The cloud* which guided Israel through the wilderness. *The sea*, i. e., the Red Sea.——**2.** *Unto Moses*, i. e., unto that dispensation of which Moses was the lawgiver and human mediator.——**3.** *The same spiritual meat*, i. e., the manna, which had a spiritual signification.——**4.** *The same spiritual drink*, i. e., the water of the smitten rock which had a spiritual signification. *That spiritual Rock that followed them.* For the phrase "spiritual Rock," see above. The rock smitten by Moses was at the foot of Horeb, in the highest of the valleys of the peninsula of Sinai. From that source the waters would flow down the valleys in all directions and "follow" the course of the Israelites from Sinai northward. *That Rock was Christ*, i. e., typified Christ. So "I am the vine," "This is my body," &c.——**5.** *Many.* Rather "the most." *For they were overthrown*, as a proof of his displeasure.——**7.** Ex. xxxii. 6.——**8.** Num. xxv.

as some of them also tempted, and were destroyed of serpents.

10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

12 Wherefore let him that thinketh he standeth take heed lest he fall.

13 There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.

14 Wherefore, my dearly beloved, flee from idolatry.

15 I speak as to wise men; judge ye what I say.

16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17 For we *being* many are one bread, *and* one body: for we are all partakers of that one bread.

18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

20 But *I say*, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

22 Do we provoke the Lord to jealousy? are we stronger than he?

23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

24 Let no man seek his own, but every man another's *wealth*.

25 Whatsoever is sold in the shambles, *that* eat, asking no question for conscience' sake:

1–9.——**9.** Num. xxi. 5, 6.——**10.** Num. xvi. 41, 49.——**11.** *Ensamples.* The same word written "examples" in ver. 6. *The ends of the world*, or "the ends of the ages."——**14.** *Wherefore*, i. e., encouraged by God's help.——**16.** *The bread*, or "the loaf." "Is it not emblematical of the communion or fellowship of the saints in Christ's blood and body, for we *are* one loaf, i. e., one body, as partakers or parts of that one body, even Christ."——**17.** *One bread.* Rather "one loaf." Omit the "and." The connection of these 16th and 17th verses with the context is this: "Avoid idolatry, as exhibited by you in wilfully partaking of meat offered to idols, which everybody regards as an act of devotion to the idols. For just as by partaking of the bread and wine at the Lord's supper you show your union to Christ, and as under the Mosaic ritual he who ate of the sacrifices showed his adhesion to the temple-service, so he who eats the meat offered to idols as such, offers homage to the idol, and is an idolater."——**20.** "No! but I say that, &c." *Devils.* Literally "demons," i. e., deified heroes.——**23.** See note on chap. vi. 12.——**24.** *Wealth.* The Old English for "well-being" or "welfare."——**25.** *Asking no question for conscience' sake*, 26 For the earth *is* the Lord's, and the fulness thereof.

27 If any of them that believe not bid you *to a feast*, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience' sake.

28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience' sake: for the earth *is* the Lord's, and the fulness thereof:

29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another *man's* conscience?

30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

33 Even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved.

CHAPTER XI.

BE ye followers of me, even as I also *am* of Christ.

2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered *them* to you.

3 But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God.

4 Every man praying or prophesying, having *his* head covered, dishonoureth his head.

5 But every woman that prayeth or prophesieth with *her* head

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or "making no discrimination as prompted by conscience," for your conscience is free, and you feel that the earth is the Lord's and the fulness thereof. Psalm xxiv. 1.——**27.** "*And* if any, &c." See preceding note.——**28.** *For conscience' sake*, although I grant that otherwise you might eat, *for* you know and feel that *the earth is the Lord's and the fulness thereof.* Perhaps, as many think, this repetition of the quotation from the Psalms is an error of transcribers.——**29.** My liberty of conscience is not marred, *for why is my liberty judged of another man's conscience?* No! my liberty of conscience is not marred, but I willingly suspend its exercise in this case.——**30.** The "for" should be omitted. It is not in the Greek. The verse is: "If I partake of my food with thankfulness to God, why should I so act (by injuring weak brethren) as to be evil spoken of in the very matter regarding which I give thanks? Such conduct would be inconsistent."——**32.** "Be no hindrance to Jews and to Gentiles, even to the Church of God."—The argument of this chapter is thus: "The Israelites in the wilderness prove that not all who bear God's name are his. Let us be careful, therefore, to avoid sin, especially idolatry, which is tempting by its proximity and fashionability. Avoid eating meats offered to idols when they are given you as such, for although your own conscience is free in the matter, the consciences of other brethren are weak, and will be injured by this rash use of your liberty."

XI.—**1.** This verse should have been made the closing verse of the 10th chapter, with which it is immediately connected in thought.——**4.** *Dishonoureth his head*, by covering it like a woman's, and thus confounding the sexes.——**5.** *That prayeth or prophesieth.* This must refer to special acts through divine inspiration, for ordinarily a woman could not speak in the churches (see chap. xiv.

uncovered dishonoureth her head: for that is even all one as if she were shaven.

6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman; but the woman of the man.

9 Neither was the man created for the woman; but the woman for the man.

10 For this cause ought the woman to have power on *her* head because of the angels.

11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman *is* of the man, even so *is* the man also by the woman; but all things of God.

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering.

16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

17 Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse.

18 For first of all, when ye come together in the church, I

34, 35). *Dishonoureth her head*, by uncovering it like a man's, and thus confounding the sexes. Reference is had to the customs of the age and place. A man must not act effeminately, nor a woman in a masculine manner, in divine worship. Piety does not unsex one. *For that is even all one as if she were shaven.* Rather, "for she is one and the same with a shaved woman." This strict interpretation prevents a tautology in the next clause.——**7.** Man and woman being the only two visible parties, man as being the lord (in the image of God) should be uncovered in his dignity, but woman as the subjected party should wear a veil, the mark of subjection. Man should be uncovered, for he derives his glory immediately from God who is invisible, but woman should be covered, for she derives her glory immediately from man, who is visible, and before whom she should wear the mark of subjection.——**10.** *Power.* Rather "an exusia." This is a word originally meaning "power," but used by the ancients (it is alleged) like the Latin "imperium" for a "head-veil." *Because of the angels* who are witnesses of your worship, and who will approve of order in your conduct.——**11, 12.** "But neither is man complete without woman, nor woman complete without man in the Church; for as the woman leans on the man for guidance and protection, so also the man receives from the woman much comfort and encouragement; while both of them depend upon God."——**13.** *Uncovered.* She then would appear before God, as despising her subjection to man, which subjection God had ordained.——**14, 15.** Nature shadows forth the difference by making woman's hair much longer than man's.——**16.** "If any one wish to contend on this point, we have no argument with him; we simply say that we recognize no such improprieties, nor do the Churches."——**17.** *That ye come together* in the church, or assembly. See next verse.——**18.** *The church*, or hear that there be divisions among you; and I partly believe it.

19 For there must be also heresies among you, that they which are approved may be made manifest among you.

20 When ye come together therefore into one place, *this* is not to eat the Lord's supper.

21 For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken.

22 What! have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the *same* night in which he was ayed, took bread:

24 And when he had given thanks, he brake *it*, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me.

25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

27 Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

30 For this cause many *are* weak and sickly among you, and many sleep.

31 For if we would judge ourselves, we should not be judged.

32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye come

"assembly."——**20.** *This is not.* Rather "it is not." *The Lord's supper* probably means the Agape, or love-feast, as well as the Eucharist, the latter being preceded in the early Church by the former, as after the example of our Lord, who instituted his memorial feast after and in conjunction with the regular supper.——**21.** *Taketh before other* in eager haste.——**22.** *Shall I praise you in this?* This seems to refer to ver. 2, where the apostle praises them.——**23.** *I have received.* Rather "I received." *Bread*, or "a loaf."——**27.** *Guilty of*, i. e., "guilty in regard to."——**29.** *Damnation.* Rather "judgment."——**30.** This verse probably refers to supernatural interferences of God at Corinth, where God had interposed to defend his Church, as he had elsewhere in the cases of Ananias and Sapphira, of Elymas and of the fornicator (chap. v. 3–5). *Sleep*, i. e., are dead.——**31.** *For if we would judge* (or examine) *ourselves, we should not be* thus *judged* (or punished).——**32.** *But when we are judged*, i. e., called to account, as it were, by these diseases, &c.——**34.** *Condemnation.* Same word as in ver. 29. Better "judgment."—The argunot together unto condemnation. And the rest will I set in order when I come.

CHAPTER XII.

NOW concerning spiritual *gifts*, brethren, I would not have you ignorant.

2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.

4 Now there are diversities of gifts, but the same Spirit.

5 And there are differences of administrations, but the same Lord.

6 And there are diversities of operations, but it is the same God which worketh all in all.

7 But the manifestation of the Spirit is given to every man to profit withal.

8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:

11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ.

13 For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body *were* an

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ment of this chapter is thus: "Let not either sex unsex itself in conduct as Christians, and let not the Lord's supper be marked by the worldly conduct of an ordinary banquet."

XII.—**2.** *Even as ye were led*, or "even as ye might be carried in each case," i. e., in different ways and degrees. Paul speaks of their late ignorance, as apology for his instructions to them. *These dumb idols.* Rather "dumb idols."——**3.** *No man can say that Jesus is the Lord, but by the Holy Ghost* (Spirit). Paul is referring entirely to spiritual gifts, the miraculous manifestations of the time. No man under a spiritual impulse of this miraculous nature could speak of Jesus as the Lord, unless the impulse was truly from God. No evil spirit in a man could make this admission. Yet evil spirits had at special times been allowed to do so, as, for example, see Mark v. 7. Compare with this passage 1 John iv. 1–3, where reference is had to the same miraculous exhibitions.——**7.** *To profit withal.* Or, "for benefit," not for show.——**9.** *Faith*, which lies at the root of the miraculous eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?

18 But now hath God set the members every one of them in the body, as it hath pleased him.

19 And if they were all one member, where *were* the body?

20 But now *are they* many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

23 And those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness.

24 For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked:

25 That there should be no schism in the body; but *that* the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 Now ye are the body of Christ, and members in particular.

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

29 *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

CHAPTER XIII.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal.

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operations. See chap. xiii. 2.——**23.** *We bestow more abundant honour* by our care of them. *Have more abundant comeliness* in their remarkable fitness for our comfort.——**24.** *Have no need* or absolute necessity. The hair, for example, and the teeth are great ornaments—among the greatest of the body—yet we can live without them.——**25.** *Should have the same care*, i. e., "should care equally."——**27.** *Members in particular*, i. e., members, when considered separately or analytically.——**28.** "And God hath set in the Church first some as apostles, secondly as prophets, &c., &c." *Miracles . . . gifts of healing . . . helps . . . governments . . . diversities of tongues.* These abstract terms are used for the concrete, the work for the worker.——**31.** *But covet.* Compare chap. xiii. 4, "Charity envieth not," or better, "Love coveteth not," where the same verb is used as here. Here, however, it is used in a good sense. *A more excellent way*, i. e., the way of love.—The argument of this chapter is thus: "Ye are all members of one body, each having his specific province, as God gives you his Spirit. Recognize each his place, and honour each other, without envy."

XIII.—**1.** This chapter is closely connected with the preceding. The "more excellent way" there spoken of is here treated of in detail. It is the way of charity, or love. *Though I speak, &c.*

2 And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6 Rejoiceth not in iniquity, but rejoiceth in the truth;

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

This refers to the gift of tongues (chap. xii. 10). *Charity.* Rather "love," as we now confine charity to one or two exhibitions of love only.——**2.** *The gift of prophecy.* See chap. xii. 10. *All mysteries . . . all knowledge.* See chap. xii. 8, "the word of wisdom . . . the word of knowledge." *All faith* to work miracles. See chap. xii. 9. *Charity.* See preceding verse.——**3.** *Give my body to be burned* in self-mortification. *Charity.* See ver. 1.——**4.** *Charity.* See ver. 1. *Envieth not.* See chap. xii. 31.——**5.** *Thinketh no evil.* Rather "reckoneth not the evil" that has been done against it. A loving heart will not register its wrongs for revenge.——**6.** *Rejoiceth in the truth.* Lit. "corejoiceth in the truth."——**7.** *Beareth all things.* Rather, "compromiseth in all things," or "holdeth all rights in reserve" for peace' sake. See on chap. ix. 12. *Endureth all things.* "Exercises patience in all things."——**8.** *Charity.* See ver. 1. *Shall fail.* Rather "shall become useless." *It shall vanish away.* Rather "it shall become useless." Same verb as above.——**10.** *Shall be done away.* Rather "shall become useless." Same verb as in ver. 8.——**11.** This verse illustrates the difference between our partial knowledge here, so full of imperfections, and the fulness of our knowledge hereafter. Here we are as little children, there we shall be as full-grown men. *I put away.* Rather "I made useless." Same verb as in ver. 8 and ver. 10.——**12.** A second illustration of the difference between seeing objects through obscure glass (such as the ancients used) or thin horn used for windows, and seeing them with no intervening object. "Then shall I *intimately* know, even as I also was intimately known through my earthly life by the all-knowing God."——**13.** *And now abideth, &c.* "But now in this present life faith, hope, and love are all abiding with us, yet the greatest of these is love, for it is the foundation of the others, and shall remain in the next world, when by necessity the others

CHAPTER XIV.

FOLLOW after charity, and desire spiritual *gifts*, but rather that ye may prophesy.

2 For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him;* howbeit in the spirit he speaketh mysteries.

3 But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort.

4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10 There are, it may be, so many kinds of voices in the world, and none of them *is* without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me.

12 Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church.

13 Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret.

14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

16 Else, when thou shalt bless with the spirit, how shall he that

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shall cease."—The argument of this chapter is thus: "Remember that none of these external gifts of the Spirit is to be compared with love, for love remains when they shall cease."

XIV.—**1.** *Desire spiritual gifts.* Comp. xii. 31, where the same verb is used.——**2.** *Howbeit.* Rather simply "but."——**6.** *Except I shall speak.* Rather, "if I may not speak." *Doctrine*, i. e., continued and detailed instruction. ——**7.** *And even.* Rather, "in like manner."——**9.** *Ye shall speak.* Rather, "ye will be speaking."——**10.** Literally, "so many kinds of voices . . . and none of them is voiceless."——**14.** The use of prayer in an unknown tongue was full of ecstasy and spiritual delight, but was no gain in spiritual knowledge, in intellectual apprehension of the truth, as the intellect was not active therein.——**16.** *The unlearned.* Rather "the uninspired." *Amen.* Rather "the Amen."——**19.** *By my voice*, inserted by the translators.

occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more than ye all:

19 Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

21 In the law it is written, With *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that ye are mad?

24 But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:

25 And thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship God, and report that God is in you of a truth.

26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

27 If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29 Let the prophets speak two or three, and let the other judge.

30 If *any thing* be revealed to another that sitteth by, let the first hold his peace.

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

32 And the spirits of the prophets are subject to the prophets.

33 For God is not *the author* of confusion, but of peace, as in all churches of the saints.

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may be omitted.——**20.** *Understanding.* A different word from that in ver. 15, &c. It may be rendered "judgment."——**21.** Isaiah xxviii. 11, 12.——**23.** *Unlearned.* See on ver. 16.——**24.** *Unlearned.* See preceding. *Of all... of all.* Rather (according to our modern idiom) "by all... by all."——**27.** *By two* persons ... *by three* persons. *By course*, i. e., in turn.——**29.** *The other.* Rather "the others." *Judge*, i. e., discern the spirits. Comp. chap. xii. 10, where the same word is used, and 1 John iv. 1. False prophets might sometimes speak. The prophet was a preacher, and the true prophet was an inspired preacher.——**30.** *Let the first hold his peace* before the second speaks.——**33.** *The author.* Rather "the God." *As* is the case *in all church-*

34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law.

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

36 What! came the word of God out from you? or came it unto you only?

37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

40 Let all things be done decently and in order.

CHAPTER XV.

MOREOVER, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures;

4 And that he was buried, and that he rose again the third day according to the Scriptures:

5 And that he was seen of Cephas, then of the twelve:

6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

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es of the saints.——**34.** Comp. chap. xi. 5.——**36.** "Were you the first Church? Or are you the only true Church?" and thus claim a right to a difference in your conduct from other Churches?"——**37.** *Acknowledge*, or "know thoroughly."——**38.** *Let him be ignorant* at his peril.—The argument of this chapter is thus: "In your desire for external gifts of the Spirit, prefer prophecy to tongues, and make the edification of the Church and not your private gratification your object. Let your women keep quiet and your men be orderly in the exercises of public worship."

XV.—**1, 2.** These verses are correctly rendered thus by Professor Scholefield: "Moreover, brethren, I certify you concerning the gospel which I preached unto you (which also ye received, and wherein ye stand, and by which ye are saved), with what manner of discourse I preached it to you, if you remember, unless ye believed lightly." The apostle thus introduces his remarks on the resurrection, regarding which the Corinthian Church had evidently been wrongly taught by the false teachers. He shows them he is about to teach nothing new, but recalls them to his former instruction.——**3.** *First of all.* Rather "especially," or "as among the most important truths."——**5.** *Cephas*, i. e., Peter. See chap. i. 12. *The twelve.* The apostles at that time only numbered eleven, but they are here called by the name applicable to their full number, by a very common figure. For the order of these appearances of Christ after the resurrection, see note at the close of Matthew's Gospel.——**8.** *As of one born out of due time.* Rather "as to the abortion," i. e., as to an abortion among full births. The reason for his calling himself so is given

7 After that, he was seen of James; then of all the apostles.

8 And last of all he was seen of me also, as of one born out of due time.

9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

10 But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

11 Therefore whether *it were* I or they, so we preach, and so ye believed.

12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen:

14 And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised:

17 And if Christ be not raised, your faith *is* vain; ye are yet in your sins.

18 Then they also which are fallen asleep in Christ are perished.

19 If in this life only we have hope in Christ, we are of all men most miserable.

20 But now is Christ risen from the dead, *and* become the firstfruits of them that slept.

21 For since by man *came* death, by man *came* also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

24 Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power.

25 For he must reign, till he hath put all enemies under his feet.

26 The last enemy *that* shall be destroyed *is* death.

27 For he hath put all things under his feet. But when he saith,

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in ver. 9.——**10.** *Yet not I.* Compare Gal. ii. 20.——**11.** *Therefore whether.* Better, "whether then."——**14.** *Vain*, or "empty," i. e., it has nothing in it. ——**17.** *Vain.* Rather "useless." A different word from that in ver. 14. The 16th and 17th verses are a repetition of vv. 13 and 14 after the assertion of ver. 15.——**19.** *Of all men most miserable*, because doomed to fall from the loftiest height of hope.——**20.** *But now*, so far from such a doctrine, *is Christ, &c.* *The firstfruits.* Christ was the first to rise from the grave in a glorified body. Enoch and Elijah had no graves, and Lazarus and the others who were brought from death to life were not raised finally and in glory.——**23.** *At his coming.* See 1 Thess. iv. 16.——**24.** *Put down.* Rather "brought to nought."——**25.** Psalm cx. 1.——**26.** *Destroyed.* Rather "brought to nought." Same word as in ver. 24.——**27.** *For he* (the Father) *hath put all things under his feet* (Ps. viii. 6). *But when he* (the Father) *saith all things are*

All things are put under *him*, *it is* manifest that he is excepted, which did put all things under him.

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

30 And why stand we in jeopardy every hour?

31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die.

33 Be not deceived: evil communications corrupt good manners.

34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame.

35 But some *man* will say, How are the dead raised up? and with what body do they come?

36 *Thou* fool, that which thou sowest is not quickened, except it die:

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain:*

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh *is* not the same flesh: but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds.

40 *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.

41 *There is* one glory of the sun, and another glory of the moon, and another glory of the stars; for *one* star differeth from *another* star in glory.

42 So also *is* the resurrection

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put under him (the Son), *it is manifest that he is excepted* (i. e., the Father) *who did put all things under him* (the Son).——**28.** *Subdued unto him*, i. e., the Son.——**29.** The main argument on the resurrection is here resumed from ver. 23, vv. 24–28 forming a parenthesis. *Else* (if the dead rise not) *what shall they do, &c. Which are baptized for the dead*, i. e., "which are baptized for the sake of their happiness when dead," or "which are baptized for the resurrection of the dead."——**31.** *I protest by your rejoicing*, i. e., I protest by my rejoicing in your behalf. So "the love of God" is often used for our love *to* God. Paul's rejoicing led him to daily peril. He ran with danger because he would have the joy.——**32.** This fighting with wild beasts at Ephesus probably refers to Paul's imminent peril at Ephesus as described in Acts xix. 23–41. If so, the phrase is figurative. The words "after the manner of men" are better rendered "to use a human style of speech," and this would be an apology for using the phrase "fought with beasts." *Let us eat and drink; for to morrow we die.* Isaiah xxii. 13.——**33.** *Be not deceived* by those who teach there is no resurrection. *Evil communications corrupt good manners.* This is a quotation from the Greek poet Menander.——**34.** *Awake to righteousness.* Rather, "awake righteously," i. e., "awake, for it is right." *Sin not.* Rather "err not" in this matter.——**37.** *Bare grain*, i. e., "naked grain," or "mere kernel."——**41.**

of the dead. It is sown in corruption, it is raised in incorruption:

43 It is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power:

44 It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45 And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.

46 Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

48 As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55 O death, where *is* thy sting? O grave, where *is* thy victory?

56 The sting of death *is* sin; and the strength of sin *is* the law.

57 But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

And another glory of the stars, nay, even more than that, *for one star differeth from another star in glory.*——**42.** *It is sown.* These phrases may be treated as impersonal, thus, "there is a sowing;" or "it" may stand for "the body," thus, "the body is sown."——**45.** Gen. ii. 7. The spiritual body is here shown to be a gift from Christ, as a substitute for our natural body corrupted by sin.——**48.** All who are united to Adam only (as all men out of Christ) have merely the natural earthy body, but those who are united to Christ receive a spiritual heavenly body.——**50.** *Flesh and blood*, i.e., our natural earthy body.——**51.** *Sleep*, i. e., die. *We* Christians, whoever shall be upon the earth at our Lord's coming.——**52.** *The dead* in Christ. (1 Thess. iv. 16, Rev. xx. 5.)——**54.** Isaiah xxv. 8.——**55.** Hosea xiii. 14.—The argument of this chapter is thus: "Do not be deceived by those who teach that there is no resurrection, for Christ arose from the dead, and this his resurrection is the great buttress of our hopes. In like manner shall he raise all his saints in glorified, spiritual bodies, and thus shall we triumph over death and the grave. From this doctrine be encouraged in your Christian life."

CHAPTER XVI.

NOW concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.

3 And when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your liberality unto Jerusalem.

4 And if it be meet that I go also, they shall go with me.

5 Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For a great door and effectual is opened unto me, and *there are* many adversaries.

10 Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also *do*.

11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

13 Watch ye, stand fast in the faith, quit you like men, be strong.

14 Let all your things be done with charity.

15 I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and

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XVI.—**2.** *As God hath prospered him.* Rather, "whatever he may be prospered in." *That there be no gatherings when I come.* These were not the gatherings or collections (ver. 1) from the different Christians (for each Christian was to lay by himself in store, so that when Paul arrived, there would be a gathering), but the gatherings from debtors, wages, &c. The object appears to have been to prevent any undue disturbance and uncertainty when he should come. ——**3.** *By your letters.* These words belong to the next clause, and the "your" is to be omitted; thus, "them will I send with letters." *Liberality*, i. e., gift. Abstract for concrete.——**5.** *When I shall pass through.* Rather, "when I shall have passed through."——**8.** *Pentecost.* See Acts ii. 1.——**9.** *Effectual*, or "energetic," i. e., calling for my might and energy.——**11.** *For I look for him.* Rather, "for I am looking for him." Paul, when writing, was expecting Timothy to arrive with certain brethren at Ephesus, and he urges the Corinthians to treat him with respect if he should stop at Corinth on his way to Ephesus. Before he wrote the 2d epistle, Timothy had joined Paul. (See 2 Cor. i. 1.)——**12.** *Apollos.* Acts xviii. 24. *To come unto you with the brethren*, i. e., to go to Corinth with the brethren who were going to take this letter. Apollos was probably with Paul at Ephesus.——**15.** *Stephanas ... firstfruits.* See Rom. xvi. 5.——**17.** *Stephanas, Fortunatus, and Achaicus* were the committee who brought the account of the Corinthian Church to Paul, *that* they have addicted themselves to the ministry of the saints,)

16 That ye submit yourselves unto such, and to every one that helpeth with *us*, and laboureth.

17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.

18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

20 All the brethren greet you. Greet ye one another with a holy kiss.

21 The salutation of *me* Paul with mine own hand.

22 If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha.

23 The grace of our Lord Jesus Christ *be* with you.

24 My love *be* with you all in Christ Jesus. Amen.

¶ The first *epistle* to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

CHAPTER I.

PAUL, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

2 Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

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with a request for his coming, and *they* take this epistle back. *That which was lacking*, i. e., that which remained to complete your work, to wit, the carrying your message and love. There is no blame in this for a lack of duty.——**19.** *Aquila and Priscilla.* See Rom. xvi. 3 and Acts xviii. 2.——**20.** *With a holy kiss.* Referring to a custom of the early Church. Male friends still kiss one another in Oriental and in some European countries.——**21.** Paul writes here in his own handwriting, the rest of the Epistle being written by an amanuensis. See Romans xvi. 22.——**22.** *Anathema.* Greek for a "separated," "devoted," or "accursed" thing. *Maranatha.* Syriac for "the Lord cometh," and was part of a solemn formula of excommunication (as is "anathema,") among the Jews.—This chapter is composed of some miscellaneous charges, lacking close argumentative connection.

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This Epistle was probably written from Philippi in the year 56, and sent by Titus. In it he commends their obedience to his first epistle and justifies his apostleship.

I.—**1.** *Timothy.* See Acts xvi. 1–3. See also note on 1 Cor. xvi. 11. *Corinth.* See 1 Cor. i. 2. *Achaia*, though

3 Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

6 And whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation.

7 And our hope of you *is* steadfast, knowing, that as ye are partakers of the sufferings, so *shall ye be* also of the consolation.

8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:

9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:

10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver *us;*

11 Ye also helping together by prayer for us, that for the gift *bestowed* upon us by the means of many persons thanks may be given by many on our behalf.

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

13 For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end;

14 As also ye have acknowledged us in part, that we are your rejoicing, even as ye also *are* ours in the day of the Lord Jesus.

15 And in this confidence I was minded to come unto you before, that ye might have a second benefit;

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once the name of a part of Greece, was in the Roman times the name of the whole country as a Roman province.——**6.** *Salvation* is used here, as in Phil. i. 19, for "benefit," "welfare," or "profit." *Which* benefit *is* made *effectual, &c.*——**8.** *Our* (i. e., my) *trouble . . . in Asia.* See Acts xix. 23–41. Paul had left Ephesus since writing the first epistle, and was travelling through Macedonia (1 Cor. xvi. 5). He probably wrote this epistle from Philippi.——**11.** *For the gift* of deliverance and furtherance in the work *bestowed upon us* (i. e., me) *by the means* of the prayers *of many persons.*——**12.** *We have had our conversation.* Rather, "we have conducted ourselves."——**13.** *For we* (i. e., I) *write none other things unto you than what ye read* in the Scriptures, *or acknowledge* to be conformable to Scripture.——**14.** *In part.* Referring to those among them who regarded Paul with affection and reverence. *The day of the Lord Jesus*, i. e., of his second coming. Comp. 1 Thess. ii. 19, 20.——**15.** *Benefit*, i. e., gratification or advantage. Paul's first visit to the Corinthians, when he founded the Church there, is described in Acts xviii. 1–18.——**16.** Paul, it seems, had originally intended to go direct from Ephesus to

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.

17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay?

18 But *as* God *is* true, our word toward you was not yea and nay.

19 For the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.

20 For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us.

21 Now he which stablisheth us with you in Christ, and hath anointed us, *is* God;

22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

23 Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

CHAPTER II.

BUT I determined this with myself, that I would not come again to you in heaviness.

2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all.

4 For out of much affliction and

Corinth, then to Macedonia, then back to Corinth, and then to Judea. But circumstances had compelled him to turn his two proposed visits to Corinth into one, to wit, *after* visiting Macedonia. In place of the omitted visit, he sent the first epistle.——**17.** *According to the flesh*, i. e., according to human customs, full of trickery and deception. *Yea, yea, and nay, nay*, i. e., contradictions and fickleness in word and act—saying yea or nay according to convenience and not according to truth.——**18.** *But* (whatever you may have thought of my change of purpose about that visit) *as God is true, our word* (i. e., doctrine) *toward you was not yea and nay* (i. e., unsettled).——**19.** *Silvanus* = Silas. See Acts xviii. 5, where Silas and Timotheus are represented in Corinth with Paul at the time to which he refers. *In him was yea*, i. e., stability, certainty.——**20.** *Amen.* See at the close of Matthew's Gospel.——**23.** Paul here continues his argument from ver. 17, vv. 18–22 being parenthetically introduced to show the stability and truth of the gospel.——**24.** *For by faith ye stand.* Rather, "for in your faith you are steadfast," and need not me or any one to rule over your faith.—The argument of this chapter is thus: "God comforts me in my tribulations, that I may comfort you in yours. He desires us to help one another, and so we do rejoice in one another's spiritual prosperity. I had, therefore, expected to come to you before, but was checked in my design by the sad occurrences among you."

II.—**2.** *Who is he then that maketh me glad?* Paul had acknowledged that they made him glad (chap. i. 14).——**3.** *I wrote this same* letter of which you complain that *it* came when *I* ought to have come. This refers to the first epistle.——**4.** *I wrote* my first epistle anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.

6 Sufficient to such a man *is* this punishment, which *was inflicted* of many.

7 So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow.

8 Wherefore I beseech you that ye would confirm *your* love toward him.

9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* in the person of Christ;

11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

12 Furthermore, when I came to Troas to *preach* Christ's gospel, and a door was opened unto me of the Lord,

13 I had no rest in my spirit, because I found not Titus my brother; but taking my leave of them, I went from thence into Macedonia.

14 Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

16 To the one *we are* the savour of death unto death; and to the other the savour of life unto life. And who *is* sufficient for these things?

17 For we are not as many, which corrupt the word of God: but as of sincerity, but as of God,

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unto you.——**5.** Read thus: "But if any (referring to the fornicator) have caused grief, he hath not grieved me, but partially (not to be too severe against him) all of you." The words in brackets explain the use of the word "partially." By "partially" is meant "somewhat" or "a little."——**6.** *Of many*, to wit, the assembled Church. See 1 Cor. v. 3–5.——**9.** "For to this end also I write this epistle, that I may know the proof of your obedience in all things, in forgiving the sinner as well as in punishing him." They had obeyed Paul in punishing the fornicator, and now he tries them to see if they will obey him by forgiving the punished sinner.——**12.** *To Troas.* See Acts xx. 5. *This* visit to Troas was on Paul's way from Ephesus to Macedonia, and is not mentioned in the Acts. Its place would be in Acts xx. immediately after the first verse. *And a door was opened unto me of the Lord*, i. e., I might have stayed there with much to do.——**13.** *Titus* was expected by Paul from Corinth to bring news from the Church there after their receipt of Paul's first epistle. See chaps. vii. and viii. *Of them*, i. e., the people of Troas.——**14.** Paul here breaks out in thankfulness for the privilege of his office, and does not come back to the subject of meeting Titus till chap. vii. 5.——**17.** *Corrupt.* The word refers to the adulteration of things sold, in order that the salesman may make a fraudulent profit.—The argument of this chapter is thus: "I did in the sight of God speak we in Christ.

CHAPTER III.

DO we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you?

2 Ye are our epistle written in our hearts, known and read of all men:

3 *Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart.

4 And such trust have we through Christ to God-ward:

5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God;

6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

7 But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away;

8 How shall not the ministration of the spirit be rather glorious?

9 For if the ministration of condemnation *be* glory, much more

not wish to come grieving among you, and so I wrote to you instead. You did rightly in obeying that letter by punishing the guilty member, and now I write again, asking you to forgive him. I loved you so greatly that after sending my first letter, I was very anxious to hear from you through Titus, and hurried from Troas, where I otherwise would have stayed, in order to meet Titus and get earlier news from you. Blessed be God for our great privilege as his ambassadors!"

III.—**1.** This verse should strictly read, "Do we begin again to commend ourselves? No! we have no need to do so, unless we need epistles of commendation, &c." Our English version gives the sense sufficiently well.——**2.** *In our hearts.* Hence the conduct of the Corinthian Church was not (as most commentators think) the subject of "the epistle," but rather Paul's love for that Church. This love, recorded on Paul's heart and seen by the whole Church of Christ in his whole life and activity, was Paul's letter of commendation.——**3.** *Epistle of Christ ministered by us*, i. e., an epistle whose author is Christ, and which is borne around by me as by a servant. Perhaps allusion is had to something corresponding to our "recommendation" (vulg. "character") given to servants. *Of the heart*, i. e., Paul's heart. See ver. 2.——**4.** *And such trust* as this (regarding my hearty love to you being my letter of recommendation to all Christians) have I, looking to God, through Christ, as its author.——**5.** The force of the difference in the Greek prepositions is lost in our version. The meaning is this: "Not that we are fit to plan anything from ourselves as if it were originally out of ourselves, but our fitness is out of God."——**6.** "Who has also fitted us to be servants of the new covenant." The covenant of the letter = the Mosaic covenant. The covenant of the spirit = the Christian covenant.——**7.** "But if the service of death by the letter, engraven in stones, came in glory, &c."——**8.** *Ministration.* Or "service."——**9.** "For if the service which exhibits our condemnation be glory, much more doth the service which exhibits our way of righteousness and salvation exceed in glory." The law came to make more evident our sin. In doth the ministration of righteousness exceed in glory.

10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

11 For if that which is done away *was* glorious, much more that which remaineth *is* glorious.

12 Seeing then that we have such hope, we use great plainness of speech :

13 And not as Moses, *which* put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished :

14 But their minds were blinded : for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ.

15 But even unto this day, when Moses is read, the vail is upon their heart.

16 Nevertheless, when it shall turn to the Lord, the vail shall be taken away.

17 Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

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this sense it was a service of condemnation. The gospel came to show us a righteousness to be imputed to us by faith. In this sense it was a service of righteousness.——**10.** " For also that which was made glorious (i. e., the Mosaic dispensation) was not made glorious in this respect, to wit, in comparison with the excelling glory of the Christian dispensation."——**11.** *That which is done away.* Rather, " that which was to be done away." Literally, " that which is being done away"—a present with future meaning. *That which remaineth.* Rather, " that which is abiding." The two phrases translated alike " glorious" in this verse are strictly " through glory" and " in glory." The latter is the stronger phrase. The Mosaic dispensation had its exercise " *through* glory" or " *with* glory," but the Christian dispensation exists " *in* glory."——**12.** *Such hope* of the permanent glory of the gospel dispensation.——**13.** *And* we do *not* put a veil over our doctrine, *as Moses put a veil over his face. Of that which is abolished.* Rather, " of that which was to be done away;" as in ver. 11. It refers to the Mosaic dispensation. The veil on Moses' face was to prevent the glory of his countenance from dazzling the people. The apostle here shows it was typical of the veil which separated between the hearts and minds of the Jews and the doctrine of Moses, which they did not spiritually understand.——**16.** " But when he (Moses) turns unto the Lord (i. e., the people with whom the Lord spiritually dwells), the veil is taken away." This refers to the removal of the veil of Moses when he entered into the Lord's presence (Exod. xxxiv. 34). The Lord's people see Moses without a veil.——**17.** " Now the Lord (with whom the Lord's people are united) is the Spirit (in contradistinction to the letter in ver. 6)." Our translators have spoiled the sense and connection by putting " that" for " the." " Liberty" from the bondage of externals, everything being known and appreciated spiritually.——**18.** *Open.* Rather " unveiled." *A glass*, i. e., " a mirror." —The argument of this chapter is thus : " I do not commend myself as needing to be introduced to you or to other Christians. My love for you and the Churches is my recommendation. I boast of nothing in myself, but God has given me the privilege of labouring in the gospel dispensation, which contrasts remarkably with the Mosaic dispensation in regard to the greater clearness and light of the former."

CHAPTER IV.

THEREFORE, seeing we have this ministry, as we have received mercy, we faint not;

2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God.

3 But if our gospel be hid, it is hid to them that are lost:

4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

8 *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair;

9 Persecuted, but not forsaken; cast down, but not destroyed;

10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

11 For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then death worketh in us, but life in you.

13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;

14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you.

15 For all things *are* for your sakes, that the abundant grace

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IV.—**1.** *Therefore*, i. e., because of the exceeding excellence of the gospel dispensation. See last verse of preceding chapter, compared with ver. 13. *This ministry* of the gospel dispensation.——**2.** *The hidden things of dishonesty.* Literally, "the hidden things of shame," i. e., such things as, through shame of their sinfulness, we would hide from public gaze. *Conscience.* Rather "consciousness."——**3.** *To them that are lost.* Comp. chap. ii. 15, 16, and comp. ver. 17 of that chapter with the 2d verse of this.——**4.** *In whom the god of this world hath blinded the minds of them which believe not.* A form for "in whom unbelieving the god of this world hath blinded the minds."——**6.** *The knowledge of the glory of God.* Or, "the glorious knowledge of God." The same style of expression as "the glorious gospel of Christ" in ver. 4.——**8.** *Distressed.* Literally, "brought into straits." *Perplexed, but not in despair.* Strictly, "perplexed, but not utterly perplexed."——**10.** Paul's sufferings reminded him of Christ's sufferings, and that thought made him more earnest in copying Christ's life. Moreover, as Paul suffered for Christ's sake, so he knew Christ would at last by the power of the resurrection raise to glory his suffering body.——**11.** *Always*, i. e., "continually."——**12.** *But life in you.* The life of Jesus seen in us benefits you.——**13.** *We having.* Rather "and having." Psalm cxvi. 10.——**15.** "For all my sufferings and deliverances are for your might through the thanksgiving of many redound to the glory of God.

16 For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;

18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

CHAPTER V.

FOR we know that, if our earthly house of *this* tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

3 If so be that being clothed we shall not be found naked.

4 For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

5 Now he that hath wrought us for the selfsame thing *is* God, who also hath given unto us the earnest of the Spirit.

6 Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

7 (For we walk by faith, not by sight:)

8 We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

10 For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

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sakes, that the abounding grace to me may redound through the thanksgiving of many (i. e., you) to the glory of God." Comp. chap. i. 11.——**16.** *We faint not.* A resumption from ver. 1.——**17.** *Far more exceeding.* Literally, "by excess unto excess."—The argument of this chapter is thus: "In the conduct of this ministry I am plain and undisguised in my speech, preaching Christ and not myself; for though commissioned to bear the truth, I am myself weak and suffering, yet sustained by God through all, imitating Christ both in his sufferings and his work, knowing, while suffering, that the resurrection of glory awaits us, as it awaited him."

V.—**1.** *Our earthly house of this tabernacle.* Rather "our earthly tent-house." *A building*, or "a structure," in contrast with a tent.——**2.** *To be clothed upon.* Or, "to be new clothed." The heavenly house is regarded as a garment, it so closely belongs to us.——**3.** *If so be that, &c.* Rather, "Since also being clothed therewith we shall not be found naked," although the old earthly body be gone.——**4.** *Clothed upon*, or "new clothed." *Mortality*, or "our mortal part."——**5.** *The earnest*, i. e., the pledge.——**8.** *To be present.* Or, "to be at home;" the same phrase as in ver. 6.——**9.** *Wherefore*, i. e., because of our expected perfect union with Christ.——**10.** *That every one may receive the things done in his body.* Rather, "that every one may receive that which belongs to him from the

11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance, and not in heart.

13 For whether we be beside ourselves, *it is* to God: or whether we be sober, *it is* for your cause.

14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

15 And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

17 Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

18 And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

20 Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

21 For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

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body (i. e., from his bodily life)."——**11.** *The terror of the Lord.* Rather "the fear of the Lord," i. e., true religion. Comp. Acts ix. 31. *But we are made manifest unto God.* Or, "and we are seen in our true light (as God's ambassadors) by God." "And I trust are also seen in our true light by you." *Consciences*, or rather "consciousness."——**12.** *We commend not ourselves again.* Referring to chap. iii. 1. *Appearance*, or "countenance."——**13.** *Whether we be beside ourselves.* Or, "if we be in ecstasy." See chap. xii. 1–4. *Whether we be sober.* This is the opposite condition to the former. The apostle, perhaps, refers here to charges brought against him that he was an enthusiast. He declares that his enthusiasm has never been a dreamy illusion, but genuine spiritual elevations in communion with God. And when he was out of these states, he devoted himself to the practical duties of his great work.——**14.** *Then were all dead.* Rather "then are all dead."——**16.** *Know we no man after the flesh*, i. e., know we no man according to the contracted views of a low unregenerate nature. Paul so knew Christ when he first saw him on the way to Damascus. Afterward he knew him spiritually in his life of consecration.——**19.** *To wit, that.* Or "how that."——**21.** *Made him to be sin*, i. e., made him to be the victim of imputed sin. He bore our sins.—The argument of this chapter is thus: "I thus, knowing my future glory, am desirous of going to its fruition, and all my object here is to please my Lord with whom I am to be glorified. I am wholly consecrated to him by a spiritual union, and live on this earth as his ambassador, begging men to receive his salvation."

CHAPTER VI.

WE then, *as* workers together *with him*, beseech *you* also that ye receive not the grace of God in vain.

2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.)

3 Giving no offence in any thing, that the ministry be not blamed:

4 But in all *things* approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

6 By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,

7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

8 By honour and dishonour, by evil report and good report: as deceivers, and *yet* true;

9 As unknown, and *yet* well known; as dying, and, behold, we live; as chastened, and not killed;

10 As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.

11 O *ye* Corinthians, our mouth is open unto you, our heart is enlarged.

12 Ye are not straitened in us, but ye are straitened in your own bowels.

13 Now for a recompense in the same, (I speak as unto *my* children,) be ye also enlarged.

14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? for

VI.—**2.** Isaiah xlix. 8. The quotation ends at "behold." The "accepted" or "acceptable time," and the "day of salvation," is evidently the time and day of the new Christian dispensation. The latter "accepted" might be more properly rendered "peculiarly accepted." It is an intenser form of the former.——**3.** *Offence*, i. e., "stumbling-block" or "cause of falling."——**7.** *By the armour.* Better "*Through* the armour."——**8.** *By . . . by.* Better "through . . . through." Omit the "yet." The apostle shows the different ways in which he was received.——**9.** Omit the "yet." See preceding note.——**10.** Here the "yet" is right.——**12.** *In your own bowels*, i. e., "in your own affections." Their want of Christian love was the cause of their distress.——**13.** *Now for a recompense in the same, &c.* Rather, "But be ye also enlarged (I speak as to children) with the return of the same affection" which I have to you. Christian love would enlarge their hearts and relieve their distress or straitened condition, which was selfishness and its fruits.——**14.** *Unequally.* The allusion is to yoking two animals of different kinds together. *Unrighteousness.* Better "iniquity."——**15.** *Belial* is the Hebrew for "wickedness," and is probably used as a generic name for heathen idols. It literally means "no use." Comp. 1 Cor.

ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them;* and I will be their God, and they shall be my people.

17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing;* and I will receive you,

18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

CHAPTER VII.

HAVING therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

2 Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.

3 I speak not *this* to condemn *you:* for I have said before, that ye are in our hearts to die and live with *you.*

4 Great *is* my boldness of speech toward you, great *is* my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.

5 For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears.

6 Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus;

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

8 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though *it were* but for a season.

9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner,

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viii. 4, "an idol is *nothing in the world.*" Also compare 1 Sam. xxv. 25.——**16.** Lev. xxvi. 11, 12.——**17.** Isaiah lii. 11, 12.——**18.** Jer. xxxi. 1–9, 33; 2 Sam. vii. 14.—The argument of this chapter is thus: "In the conduct of my ministry, I seek to avoid giving you any occasion to stumble, and in this endure many and great trials, meeting with opposite experiences and filled with conflicting emotions. Return my love for you and thus support your Christian character, avoiding, according to God's word, the contamination arising from intimate association with unbelievers and idolaters."

VII.—**1.** *These promises*, as given in chap. vi. 16–18.——**2.** *Receive us* into your affections. *Wronged . . . defrauded*, i. e., injured by infliction or abstraction.——**3.** *To die and live with you.* Lit. "to the co-dying and co-living."——**4.** I have a right to speak plainly, as I so rejoice in you.——**6.** *Titus* had been sent by Paul to Corinth to see and report regarding the reception of his first epistle. See chap. ii. 13.——**8.** *With a letter.* Rather "by my letter," viz., the first epistle. *Epistle.* Rather "letter." Paul had felt somewhat sorry that he had sent the first epistle; yet his sorrow was at an end when he saw the good result. His sorrow could not have amounted to regret that he had sent it, but was only grief regarding a matter he would not have altered.——**9.** *Sor-*

that ye might receive damage by us in nothing.

10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter.

12 Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

14 For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth.

15 And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.

16 I rejoice therefore that I have confidence in you in all *things*.

CHAPTER VIII.

MOREOVER, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

2 How that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

3 For to *their* power, I bear record, yea, and beyond *their* power *they were* willing of themselves;

4 Praying us with much entreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints.

5 And *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

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rowed. Rather "were made sorry." Same word as before and after.——**11.** "For behold this very fact of being made sorry after a godly manner." *Carefulness*, i. e., diligence. *Revenge.* Rather "punishment," i. e., of the guilty man.——**12.** *Might appear* as properly exercised *unto you.* While Paul wished their welfare, he above all wished to perform his duty and to have them see him in such performance.—The argument of this chapter is thus: "Love me, for I love you, and therefore have spoken plainly, for I rejoice in you even in the midst of trials. Especially does your treatment of my first letter give me joy, answering to my expectations, inspiring me with confidence and comfort, in which Titus shares."

VIII.—**1.** *We do you to wit.* Rather, "we certify you."——**2.** Notwithstanding their great affliction, their joy in the gospel made them, though very poor, profuse in their liberality.——**3.** *Willing of themselves*, i. e., spontaneously ready.——**4.** *The gift* of money collected by the Churches of Macedonia, to be carried by Paul to the poor Christians of Judea. See Acts xxiv. 17.——**5.** *Hoped.* Rather (according to

6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

7 Therefore, as ye abound in every *thing*, *in* faith, and utterance, and knowledge, and *in* all diligence, and *in* your love to us, *see* that ye abound in this grace also.

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

10 And herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

11 Now therefore perform the doing *of it;* that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have.

12 For if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.

13 For *I mean* not that other men be eased, and ye burdened:

14 But by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also may be *a supply* for your want; that there may be equality:

15 As it is written, He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.

16 But thanks *be* to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.

18 And we have sent with him the brother, whose praise *is* in the gospel throughout all the churches;

19 And not *that* only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and *declaration of* your ready mind:

20 Avoiding this, that no man should blame us in this abundance which is administered by us:

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the change which has taken place with the English word) "anticipated."——**6.** Titus had collected the gifts from the Macedonian Churches probably when on his way back from Corinth to Paul at Ephesus. Paul, however, meets him in Macedonia, and sends him again to Corinth with this second epistle, and with instructions to collect gifts from the Corinthian Church likewise. *The same grace* of giving practically exhibited.——**8.** *By* way of *commandment.* ——**12.** *If there be first a willing mind.* Rather, "if this willingness of mind be operative."——**15.** Ex. xvi. 18.——**16.** *But.* Rather "and." *The same earnest care* which I had.——**17.** *Exhortation*, or "request." See ver. 6.——**18.** *The brother.* This is generally supposed to be Luke. *In the gospel*, i. e., in making known the gospel.——**19.** *This grace*, or "this gift." Luke (or whoever this brother was) was chosen to accompany Paul with the collected money to Judea. *The same Lord.* Rather "the Lord himself."——**20.** This verse is connected with ver. 18, the intermediate verse being parenthetic. *Avoiding.* Rather "preparing." Paul desired to guard against any future charge of

21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you.

23 Whether *any do inquire* of Titus, *he is* my partner and fellow helper concerning you: or our brethren *be inquired of, they are* the messengers of the churches, *and* the glory of Christ.

24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

CHAPTER IX.

FOR as touching the ministering to the saints, it is superfluous for me to write to you:

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:

4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as *a matter of* bounty, and not as *of* covetousness.

6 But this *I say*, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

7 Every man according as he purposeth in his heart, *so let him give;* not grudgingly, or of necessity: for God loveth a cheerful giver.

8 And God *is* able to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound to every good work:

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improper use of the money collected. Hence *three* brethren were to collect the funds from Corinth, and Paul *with another* to carry it to Judea.——**21.** *Providing for*, i. e., "planning to do."——**22.** *Our brother.* Who this was is uncertain. Perhaps it was Timothy, who shortly after joined Paul on his way to Judea. See Acts xx. 4. *I have.* Rather "he has."——**23.** *Messengers*, or "ambassadors."——**24.** "Exhibit, then, before all the Churches, the exhibition of your love, and our boasting of you to them."—The argument of this chapter is thus: "Macedonia has set you a good example of liberality. Titus and two other brethren will collect from you whatever your love will prompt you to give."

IX.—**2.** *Forwardness of your mind.* Rather "your readiness," as in viii. 11. *Achaia.* The Roman province, including the most of Greece, in which Corinth was situated, and of which it was the capital. *Was ready a year ago.* See chap. viii. 10.——**3.** *Should be in vain*, or "should be empty." *As I said.* See chap. viii. 11.——**4.** *Come with me* to Corinth. Paul was on his way through Macedonia to Corinth, whence he would return again through Macedonia to Asia Minor and to Syria.——**5.** *Whereof ye had notice be-*

9 (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

10 Now he that ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness:)

11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13 While by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men;*

14 And by their prayer for you, which long after you for the exceeding grace of God in you.

15 Thanks *be* unto God for his unspeakable gift.

CHAPTER X.

NOW I Paul myself beseech you by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent am bold toward you:

2 But I beseech *you*, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not war after the flesh:

4 (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;)

5 Casting down imaginations, and every high thing that exalteth

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fore. Rather, "whereof ye gave notice before."——**9.** Psalm cxii. 9.——**11.** *Being enriched.* This is closely connected with ver. 8, the intermediate verses being parenthetical.——**14.** "And by prayer for you from those who long after you, because of the exceeding grace of God in you." Their gift would not only help their poor brethren, but tend to the glory of God by making the brethren thank God for the consistent piety of the Corinthian Church, and pray God earnestly in their behalf, influenced by a new love on account of their liberality.——**15.** *Thanks be unto God.* Rather, "*But* thanks be unto God." The contrast is presented of God's unspeakably great gift and our human gifts. *His unspeakable gift*, i. e., salvation through Christ. See Rom. vi. 23.—The argument of this chapter is thus: "Let not my confident boasting of your liberality, and your preparation of a year ago, be in vain. As God is liberal to you, be liberal in his cause, for the good of his saints and to his glory."

X.—**1.** *Beseech.* Rather "exhort." A different word from that in the next verse, and the same as that in chap. ix. 5. *By the meekness and gentleness of Christ*, or, "in Christian meekness and gentleness." *Base.* Rather "humble."——**2.** *I think to be bold.* Rather, "I (now) reckon to be daring." A different word from that which is translated "be bold" just before. *Think*, or "reckon." Paul hopes that his bold, authoritative attitude, which he was compelled to take in regard to the troublesome members of the Corinthian Church, may be laid aside before he arrives at Corinth, by reason of their united docility and dutifulness.——**3.** *After the flesh.* Rather, "according to the flesh."——**4.** *Carnal*, or "fleshly."——**5.** *Casting down.* This itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

7 Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he *is* Christ's, even so *are* we Christ's.

8 For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed:

9 That I may not seem as if I would terrify you by letters.

10 For *his* letters, say they, *are* weighty and powerful; but *his* bodily presence *is* weak, and *his* speech contemptible.

11 Let such a one think this, that, such as we are in word by letters when we are absent, such *will we be* also in deed when we are present.

12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise.

13 But we will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

14 For we stretch not ourselves beyond *our measure*, as though we reached not unto you; for we are come as far as to you also in *preaching* the gospel of Christ:

15 Not boasting of things without *our* measure, *that is*, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,

16 To preach the gospel in the *regions* beyond you, *and* not to boast in another man's line of things made ready to our hand.

17 But he that glorieth, let him glory in the Lord.

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belongs to the sentence in ver. 3, thus: "*we* casting down, &c."——**6.** *Having in a readiness.* Rather "being ready." *To revenge.* Rather "to punish." *When your obedience is fulfilled*, by carrying into execution the punishment which I may decree at any time.——**8.** *For though I should boast . . . I should not be ashamed.* Rather, "for if I boast, I shall not be ashamed."——**9.** This and verse 11 should read together, thus: "That I may not seem as if I would terrify you by letters, let such an one (as uses the words of ver. 10) reckon this, &c."——**10.** *Say they.* Rather "says he," referring to a particular person.——**12.** I take this to be a question: "For do we not dare to make ourselves, &c.?" Paul did dare to compare himself with them, but they did *not* dare to compare themselves with him. The false teachers are alluded to.——**13.** "Which rule the God of measure hath measured to us to reach even to you."——**14.** *We are come.* Rather "we came," referring to Paul's visit to Corinth, Acts xviii. 1-18.——**15.** A resumption of the line of thought in ver. 13. "That we (i. e., I) shall be abundantly magnified by you, according to our rule (given us of God)."——**16.** *To preach the gospel*, or, "so that I may preach the gospel." "Not in the rule of another to boast of things ready made." "Rule" = "province."——**17.** Jer. ix. 24. The word "glory" is the same as that before translated

18 For not he that commendeth himself is approved, but whom the Lord commendeth.

CHAPTER XI.

WOULD to God ye could bear with me a little in *my* folly: and indeed bear with me.

2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you as* a chaste virgin to Christ.

3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

4 For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*.

5 For I suppose I was not a whit behind the very chiefest apostles.

6 But though *I be* rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things.

7 Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?

8 I robbed other churches, taking wages *of them*, to do you service.

9 And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all *things* I have kept myself from being burdensome unto you, and *so* will I keep *myself*.

10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

11 Wherefore? because I love you not? God knoweth.

12 But what I do, that I will

"boast."—The argument of this chapter is thus: "I, that ask of you these things, will be the same when among you that I am when absent, not being (as my adversaries say) powerful, only in my letters. This is not unrighteous boasting; for when I glory, I glory only in God, and in the work I have done by and for him."

XI.—**1.** *Would to God.* It is simply "would that" in the Greek. *My folly*, i. e., my apparent folly of boasting, to which I am driven in self-defence. *And indeed bear with me.* Rather, "but ye even do bear with me." Thus Paul expresses his confidence in them.——**2.** *That I may present you*, i. e., believing that I was presenting you.——**4.** *He that cometh.* Perhaps this refers to the same person alluded to in chap. x. 10, 11. "*Another Jesus* who can save you . . . *another Spirit* with miraculous powers . . . *another gospel* of salvation." Paul calls their attention to the great foundations of Christian doctrine, which the false teachers could not alter. As these had been preached by him, why should they leave him for others who could furnish no substitute?——**5.** This "for" follows such an implied phrase as this: "I assert my own authority thus boldly."——**6.** "Though I be *even* rude." *Made manifest* as full of all necessary knowledge.——**7.** A gentle irony by way of rebuke.——**9.** *The brethren which came from Macedonia*, i. e., Silas and Timothy. See Acts xviii. 5.——**10.** *No man shall stop me of this boasting.* Literally, "This boasting shall not be stopped to me." *Achaia.* See chap. ix. 2.——**11.** *God knoweth* that I do love you.——**12.** This verse do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

13 For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ.

14 And do marvel; for Satan himself is transformed into an angel of light.

15 Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

16 I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little.

17 That which I speak, I speak *it* not after the Lord, but as it were foolishly, in this confidence of boasting.

18 Seeing that many glory after the flesh, I will glory also.

19 For ye suffer fools gladly, seeing ye *yourselves* are wise.

20 For ye suffer, if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning reproach, as though we had been weak. Howbeit, whereinsoever any is bold, (I speak foolishly,) I am bold also.

22 Are they Hebrews? so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I.

23 Are they ministers of Christ? (I speak as a fool,) I *am* more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

24 Of the Jews five times received I forty *stripes* save one.

25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

26 *In* journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine own* countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren;

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shows that the false teachers would not receive support from the Corinthian Church, in hopes of thus gaining greater influence by a mock humility. Paul determined to meet them on their own ground.——**14.** *Satan.* See Matt. iv. 10. *Is transformed*, or "transforms himself." See Gen. iii. 1–5; Job i. 6; Matt. iv. 3–11. Satan, doubtless, on those occasions assumed an attractive aspect.——**16.** *If otherwise.* Rather "but if otherwise." *Receive me* to your regard and obedience, so that I can safely boast before you.——**17, 18.** "What I speak I acknowledge I do not speak as Christ was wont to speak, but with the appearance of folly in this confidence of boasting; but as many are deceiving you by boasting of their external advantages, I must in self-defence descend to this low argument, not for its absolute, but for its relative worth."——**19, 20.** This is gentle irony. "You have shown such forbearance towards these false teachers, whose object is to enslave, devour, defraud you, and lord it over you, that you certainly can bear my folly. In your wisdom you cannot be hurt by it."——**21.** "I speak as if I were really the weak man they say I am, and as if I needed such boasting in the flesh."——**22.** *Hebrews* by religion . . . *Israelites* by nation. *The seed of Abraham*, i. e., pure Jews, and not proselytes or children of proselytes.——**26.** *Waters*, or "rivers."——**28.** *Those things that are*

27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Beside those things that are without, that which cometh upon me daily, the care of all the churches.

29 Who is weak, and I am not weak? who is offended, and I burn not?

30 If I must needs glory, I will glory of the things which concern mine infirmities.

31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

32 In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:

33 And through a window in a basket was I let down by the wall, and escaped his hands.

CHAPTER XII.

IT is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such a one caught up to the third heaven.

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

5 Of such a one will I glory: yet of myself I will not glory, but in mine infirmities.

6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I

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without the regular cares of my office. *That which cometh upon me daily.* Rather "my daily affliction."——**29.** "Who is weak that I do not sympathise with? Who stumbles in the truth that I do not zealously interfere for his aid?"——**30.** *Mine infirmities.* Rather "my weakness."——**32.** *Aretas* was an Arabian monarch, who made war with Herod Antipas, and who for a time held possession of Damascus. *Kept with a garrison.* Simply "was guarding."——**33.** See Acts ix. 24, 25.—The argument of this chapter is thus: "Indeed I *must* boast, for I am so anxious for you and so fearful of the power gained over you by false teachers, that I must descend to their method of boasting in order to overthrow their wrong hold upon your minds." [Then follows a list of some of Paul's experiences in the flesh.]

XII.—1. I would write the first clause of this verse as a question, thus: "Is it not, then, expedient for me to boast? for I will come (and this shall sustain my boasting) to visions and revelations of the Lord." The "for" is wrongly omitted in the English version.——**2.** *I knew.* Rather "I know." The same tense as below—"God *knoweth.*" *I cannot tell . . . I cannot tell.* Rather "I know not . . . I know not." The same word as above. *The third heaven.* The Jews divided the parts above the earth into three, the atmosphere, the starry heavens, and the angelic abode. This last was "the third heaven."——**3.** *I knew.* See ver. 2.——**4.** *Paradise.* A Persian word, literally meaning "a garden," and applied figuratively to heaven. It is here, doubtless, identical with "the third heaven" above mentioned. *Lawful.* Rather "possible."——**5.** *Such an one.* Paul must, of forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

8 For this thing I besought the Lord thrice, that it might depart from me.

9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.

12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

13 For what is it wherein ye were inferior to other churches, except *it be* that I myself was not burdensome to you? forgive me this wrong.

14 Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.

16 But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.

17 Did I make a gain of you by any of them whom I sent unto you?

18 I desired Titus, and with *him* I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? *walked we* not in the same steps?

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course, refer to himself, of whom he modestly speaks in the third person. *Of myself*, as simply myself in my own merits, *I will not glory*. *Glory*, or "boast." Paul boasts not of himself, but of God in and by him.——**7.** *A thorn in the flesh.* Perhaps a distressing diffidence. See 1 Cor. ii. 3. *Satan.* See chap. xi. 14.——**9.** *Rest.* Literally "tabernacle."——**11.** *For in nothing.* The same words as in chap. xi. 5.——**13.** *Forgive me this wrong.* A gentle irony.——**14.** *The third time.* Paul had been only once at Corinth. But he had intended to go afterward and was twice prevented, first by hearing of their errors, and then by reason of his desire to hear how they received his first epistle. Now he was ready a third time.——**15.** *For you.* Rather "for your souls." *Though.* Rather "even if."——**16.** *With guile*, i. e., with an innocent policy, dictated by prudence. He refers to his waiving his right to support.——**17.** *Did I make a gain.* Better "did I make gain." So in ver. 18.——**18.** *A brother.* Rather "the brother." See chap. viii. 18.—The argument of this chapter is thus: "Still higher sources of boasting I have—exhibitions of God's favour to me; so that my recommendation to you was ample. The only differ-

19 Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but *we do* all things, dearly beloved, for your edifying.

20 For I fear, lest, when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

21 *And* lest, when I come again, my God will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

CHAPTER XIII.

THIS *is* the third *time* I am coming to you. In the mouth of two or three witnesses shall every word be established.

2 I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:

3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

4 For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

6 But I trust that ye shall know that we are not reprobates.

7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

8 For we can do nothing against the truth, but for the truth.

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ence in my conduct toward you from my conduct toward other Churches was in my refusing all support from you. Now in all I have said and done to you I do not seek any selfish end, but your prosperity, for I fear lest evil may overthrow you."

XIII.—**1.** See note on chap. xii. 14. *Two or three witnesses.* See Num. xxxv. 30, Deut. xvii. 6, xix. 15, and Matt. xviii. 16.——**2.** *Foretell you*, i. e., give you prior notice. *The second time.* Paul had been but once at Corinth. *And being absent.* Better, "even being absent," referring to the "foretell you" above. *Other.* Or "others."——**3.** *Which to you-ward is not weak, &c.*, i. e., although toward you he is not weak, but is mighty in miracles among you.——**4.** *We shall live*, i. e., show a living power. *Toward you* for correction and punishment.——**5.** *Reprobates.* "Unproved;" same word as in 1 Cor. ix. 27. So in ver. 6. See below.——**7.** *Though we be as reprobates.* Rather, "and we may be as unproved" by the infliction of any miraculous apostolic blow. Paul wished, if they should continue evil, to exert his apostolic power among them in punishment, but he preferred their righteous behaviour to such demonstrations of his high office and power.——**8.** The reason for his preference, as given in the preceding verse: "For the truth is what I contend for and not my personal glory, for I can do nothing which may retard the progress of the truth, but must act ever

9 For we are glad, when we are weak, and ye are strong: and this also we wish, *even* your perfection.

10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

12 Greet one another with a holy kiss.

13 All the saints salute you.

14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

¶ The second *epistle* to the Corinthians was written from Philippi, *a city* of Macedonia, by Titus and Lucas.

THE EPISTLE OF PAUL THE APOSTLE TO THE

GALATIANS.

CHAPTER I.

PAUL, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

2 And all the brethren which are with me, unto the churches of Galatia:

3 Grace *be* to you, and peace, from God the Father, and *from* our Lord Jesus Christ,

4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

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for its promotion."——**9.** *When we are weak* by the non-exercise of our apostolic power, *and ye are strong* in faith and works, not calling for a display of our power to punish. *Perfection.* Rather "restoration to soundness," a word used in regard to setting a broken limb.——**10.** *Lest being present I should use.* Rather, "in order that when present I may not use."——**11.** *Be perfect.* "Be restored to soundness." See on ver. 9.——**12.** See 1 Cor. xvi. 20.——**14.** *Ghost,* or "Spirit."—The argument of this chapter is thus: "When I again come to Corinth I shall, if need be, give very clear proof of my apostolic office by punishing those who are guilty; yet I would much prefer your freedom from error, and thus be permitted to forego this proof."

This Epistle was probably written from Corinth in the year 57. In it Paul asserts his apostleship, and chides the Galatians for falling back into a formal ritualism, to which they had been led by false teachers.

I.—**1.** *Apostle.* See Luke vi. 13 for the distinctive use of this title in the Christian Church. The word occurs eighty-one times in the New Testament, and is used in this distinctive sense in all but three or perhaps four passages, viz., 2 Cor. viii. 23, Phil. ii. 25, Heb. iii. 1, and perhaps Acts xiv. 4. In the first two the

5 To whom *be* glory for ever and ever. Amen.

6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed.

10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

11 But I certify you, brethren, that the gospel which was preached of me is not after man.

English version has "messenger." In the third, Christ is called metaphorically an apostle, with undoubted reference to the distinctive sense. The word is very rare in the classical authors. Herodotus uses it only twice, and in these passages it means an "envoy," or "ambassador." Rev. xxi. 14 limits the apostolic number to twelve. See on Acts i. 26. The apostles alone had the power of conferring miraculous gifts. *Not of men, neither by man*, i. e., neither receiving my apostleship from man in the first instance, nor depending at all on man for its farther confirmation. *Neither by man, but by Jesus Christ.* Note the antithesis. The singular "man" makes the antithesis more complete. *By Jesus Christ and God the Father.* So in vv. 3 and 4 we see the two brought into a union utterly repugnant to the idea of creature and Creator. We may say that Jesus Christ is the side of God toward us, children of men. *Who raised him from the dead.* Compare the remarkable passages Acts ii. 24 and John x. 17, 18.——**2.** *Churches.* The word "church" (the ordinary Greek word for "assembly") is used in the New Testament either for the one invisible, spiritual Church of Christ (1 Tim. iii. 15), or the many separate, visible assemblies of nominal believers, as here and 1 Thess. ii. 14.——**3.** *Grace . . . and peace.* Rom. v. 1. Grace, *faith*, peace. Eph. ii. 8.——**4.** *Who gave himself for our sins.* Rom. iv. 25, Heb. ix. 28, 2 Cor. v. 21. Christ came not simply as our example, but as our substitute. *This present evil world.* A phrase only here found. Heb. ix. 9 is near it. Comp. 1 Cor. iii. 18. Eph. ii. 7 is the converse. Comp. Eph. vi. 12, Titus ii. 12, 13.——**5.** *To whom be glory for ever and ever.* Comp. 2 Tim. iv. 18, where it is used for Christ; also comp. Heb. xiii. 21. I think the antecedent here is Christ. *For ever and ever.* "To the ages of ages." All expressions for eternity are defective from the nature of our finite minds. *Amen.* Heb., meaning "firm" or "unchanging." God is called in Isaiah lxv. 16 "The God of Amen."——**6.** *Him that called you*, i. e., God. Comp. chap. v. 8 and 1 Thess. ii. 12 and v. 24, &c. *The grace of Christ.* Acts xv. 11, 1 Cor. xvi. 23, 2 Cor. xiii. 14. Leaving God's gospel was leaving God.——**7.** *Which is not another, but, &c.* Rather, "which is not another [nor would be considered a gospel at all], if it were not that there are, &c." The word "gospel" (= good news) is an exact translation of the Greek word.——**8.** *Preach any other gospel than that which we have preached.* Literally, "gospel you otherwise than we gospelled you." *Accursed.* Acts xxiii. 14, Rom. ix. 3, 1 Cor. xii. 3 and xvi. 22.——**9.** *Ye have received.* Rather "ye received," i. e., from us.——**10.** *Persuade.* Rather "seek favour," or "conciliate." See Acts xii. 20 and Matt. xxviii. 14. The two questions may be put into one, thus: "Do I seek to win men's favour by pleasing them?" Note the antagonism between *men* and *Christ.*——**11.** *After man*, i. e., of human origin, or human character.——**12.** *I*

12 For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.

13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:

14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

15 But when it pleased God, who separated me from my mother's womb, and called *me* by his grace,

16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

19 But other of the apostles saw I none, save James the Lord's brother.

20 Now the things which I write unto you, behold, before God, I lie not.

21 Afterwards I came into the regions of Syria and Cilicia;

22 And was unknown by face unto the churches of Judea which were in Christ:

23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

24 And they glorified God in me.

CHAPTER II.

THEN fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *me* also.

2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in

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neither received it. Rather, "I not even received it." *By the revelation of Jesus Christ.* He received his gospel, as his apostleship, without human intervention—perhaps during his sojourn in retirement in Arabia (ver. 17).——**13.** *Conversation*, i. e., mode of life.——**14.** *Profited.* Rather "advanced."——**16.** *Flesh and blood.* A euphemism for man in his earthly condition. See Matt. xvi. 17, 1 Cor. xv. 50, Eph. vi. 12.——**17.** For the chronology of Paul's life, see Acts xi. 20 and xxviii. 30.——**19.** *James the Lord's brother.* See Matt. xxvii. 56.——**20.** Compare Rom. i. 9 and ix. 1, 2 Cor. xi. 10, 31.—The argument of this chapter is thus: "I marvel that ye have so soon left the simplicity of the gospel, a gospel given me directly from God."

II.—**1.** *Fourteen years after* my conversion. If the conversion was in A. D. 31, then this visit was in A. D. 45, i. e., the visit with Barnabas to carry alms. ——**2.** *Lest by any means, &c.* Rather, "shewing them that I by no means run or had run in vain."——**4.** Omit "that." The passage is an anacoluthon, to be filled up thus: "but because of false

Christ Jesus, that they might bring us into bondage:

5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

6 But of those who seemed to be somewhat, whatsoever they were, it maketh no matter to me: God accepteth no man's person: for they who seemed *to be somewhat* in conference added nothing to me:

7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision *was* unto Peter;

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles;)

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision.

10 Only *they would* that we should remember the poor; the same which I also was forward to do.

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

15 We *who are* Jews by nature, and not sinners of the Gentiles,

16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin? God forbid.

18 For if I build again the things which I destroyed, I make myself a transgressor.

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brethren, &c., I would not have him circumcised."——**6.** Another anacoluthon. Prof. Scholefield well writes this verse: "But of those who were high in reputation (whatsoever they were it maketh no matter to me), those, I say, who were high in reputation, communicated nothing new to me."——**10.** *The poor.* Compare Acts xi. 29, 30.——**11.** Omit "to be" before blamed. *Blamed* or "condemned" by his own act.——**15–18.** I thus read: "We who are Jews by nature and not Gentiles (whom we Jews are wont to call specially *sinners*), knowing that a man is not justified by the works of the law, but by trust in Jesus Christ, even we have trusted in Jesus Christ, that we might

19 For I through the law am dead to the law, that I might live unto God.

20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

21 I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

CHAPTER III.

O FOOLISH Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

4 Have ye suffered so many things in vain? if *it be* yet in vain.

5 He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

6 Even as Abraham believed God, and it was accounted to him for righteousness.

7 Know ye therefore that they which are of faith, the same are the children of Abraham.

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be justified by trust in Christ, and not by law-works, because by law-works no flesh shall be justified. (Now, if any object that by thus seeking to be justified by Christ, even we Jews thus own ourselves sinners like the Gentiles, and therefore we make Christ sin's minister (our sin being necessary for our salvation), I utterly deny the last unwarrantable inference). For I have by Christ's gospel destroyed law-works, and now if I build again the things which I destroyed, I make myself a transgressor." The use of the word *sinners* in vv. 15, 17, leads to this interpretation, making ver. 17 parenthetical.——**19.** *Through the law*, i. e., "By the very operation of the law's strictness" (compare Rom. iii. 19, 20).——**20.** *Nevertheless I live; yet not I, but Christ liveth in me.* Rather, "And I no longer live, but Christ liveth in me."——**21.** *I do not frustrate.* Rather, "I do not reject," i. e., I am not one to reject the doctrine of grace in salvation through Christ's death.—The argument of this chapter is thus: "And my conduct as an independent apostle charged with this gospel was seen in my whole intercourse with the other apostles, especially with Peter."

III.—**1.** "Before whose eyes Jesus Christ has been represented among you as crucified."——**2.** *The Spirit*, i. e., miraculous powers. (Compare Acts xix. 2, 6).——**4.** *Suffered.* Rather "experienced."——**6.** *Abraham believed God.* Gen. xv. 6. Abraham arrived in Palestine (with Sarah, Lot, domestics, and large property) at the age of 75. God's promise to him regarding the multitude of his posterity occurred before Ishmael's birth (see Gen. xv. 2), and Ishmael's birth was when Abraham was 86. We can suppose the promise was made when he was 80, and from that time till Ishmael's birth his faith in God's promise shone out against all human calculation. It was, however, 13 years after Ishmael's birth, when Abraham was 90 years old, that God showed him that Ishmael was not the promised seed, and added to this new phase of his promise the change of the names of Abraham and Sarah, and the rite of circumcision. When Abraham was 100 years old, Isaac was born.—

8 And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed.

9 So then they which be of faith are blessed with faithful Abraham.

10 For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

11 But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith.

12 And the law is not of faith: but, The man that doeth them shall live in them.

13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto.

16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

17 And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18 For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.

19 Wherefore then *serveth* the

Philo says that *faith is the sole work of righteousness*," 1. 486. See Rom. iv. 3 and context. Rom. iv. 8, and 2 Cor. v. 19, show how "impute" is to be taken. It is the Hebrew "chashav," 2 Sam. xix. 19.——**7.** *Of faith.* The same root above translated "believe."——**8.** *The Scripture preached.* Comp. Mark xv. 28, John vii. 38, 42 and xix. 37, Rom. iv. 3 and ix. 17, and Gal. iii. 22—especially the last two. *Heathen* = countrymen in English etymology. Compare paganus (pagan). *All nations.* The emphasis is here to show that Abraham was founder of a universal, a catholic Church, as well as the particular Jewish Church. This promise was three times made to Abraham, once at Haran, again the year before Isaac's birth, and still again when Abraham had in effect offered up Isaac, i. e., when he was 75, 99, and (say) 125 years old. *Preached the gospel before.* Literally, "pre-evangelized."——**10.** *It is written.* Deut. xxvii. 26.——**11.** The quotation is from Hab. ii. 4. Note its connection.——**12.** Lev. viii. 5.——**13.** Deut. xxi. 23. Such a curse was doubtless prophetic, and emblematic of Christ's bearing a deeper curse—that of sin.——**14.** *The promise of the Spirit*, i. e., the promise that the Spirit should come. Compare Acts ii. 33; and also its fulfilment.——**16.** Gen. xvii. 7. *Which is Christ*, i. e., all who believe in Christ. (Compare xv. 13 and xxii. 17 of Genesis, "*his* enemies.") 1 Cor. xii. 12. This verse is parenthetic, thus: "Notice the oneness of our condition with whom God thus covenants. Jew and Gentile are all alike—one seed (not many) in Christ."——**17.** *Four hundred and thirty years after*, viz., 215 from the call of Abraham to Jacob's going to Egypt, and 215 from that time to the law.——**18.** *Gave it* gratuitously.——**19.** *Because* law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator.

20 Now a mediator is not *a mediator* of one, but God is one.

21 *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

22 But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

24 Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith.

25 But after that faith is come, we are no longer under a schoolmaster.

26 For ye are all the children of God by faith in Christ Jesus.

27 For as many of you as have been baptized into Christ have put on Christ.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

29 And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

CHAPTER IV.

NOW I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2 But is under tutors and governors until the time appointed of the father.

3 Even so we, when we were children, were in bondage under the elements of the world:

4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption of sons.

6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a servant, but a son; and if a

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of transgressions. Comp. Rom. iii. 19, 20, v. 20, and vii. 7–13. The law had a twofold work—to check our transgressions and to reveal to us our transgressions. *Angels.* Comp. Heb. ii. 2, Acts vii. 53, Psalm lxviii. 17. *Mediator*, i. e., Moses (Deut. v. 5).——**20.** This verse may be thus paraphrased: "Now a mediator implies two parties, as here God and man, so that the covenant could be broken by man as a party, but God alone makes the promise, and *it* does not depend upon man for its maintenance."——**21.** *God forbid.* Literally, "By no means," or rather, "May it not be."——**22.** *All.* In the Greek "all things."——**24.** *Schoolmaster.* The Greek word means a body-slave, who trained a child for manhood.——**25.** *Faith is come.* Here, and in ver. 23, "faith" is put for the dispensation of Christ. It is the view of dispensations in time, not of personal experience.——**27.** *Have put on.* Rom. xiii. 14.

IV.—**3.** *The elements of the world*, i. e., external rites—typical ceremoson, then an heir of God through Christ.

8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

10 Ye observe days, and months, and times, and years.

11 I am afraid of you, lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, be as I *am;* for I *am* as ye *are:* ye have not injured me at all.

13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first.

14 And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, *even* as Christ Jesus.

15 Where is then the blessedness ye spake of? for I bear you record, that, if *it had been* possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, because I tell you the truth?

17 They zealously affect you, *but* not well; yea, they would exclude you, that ye might affect them.

18 But *it is* good to be zealously affected always in *a* good *thing*, and not only when I am present with you.

19 My little children, of whom I travail in birth again until Christ be formed in you,

20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.

21 Tell me, ye that desire to be under the law, do ye not hear the law?

22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman.

23 But he *who was* of the bond-

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nies—the first teachings, which are comparatively earthly. (Col. ii. 8, 20.)——**8.** This is evidently addressed to the Gentile portion of the Galatian Church. Comp. 1 Thess. iv. 5.——**9.** *Or rather are known of God.* Should be: “And yet more are known by God.” (Comp. 1 Cor. viii. 3 and Philip. iii. 12.) *Weak and beggarly.* Heb. vii. 18. “Beggarly” refers to their poverty in satisfying spiritual desire. It should be rendered “poor” or “defective.”——**12.** *Be as I am, for I am as ye are,* i. e., “Imitate me in all these points, for I am situated in regard to Christ and salvation precisely as you are.” *Ye have not injured me at all.* This should begin a new clause, and read, “Ye *did* not injure me at all,” i. e., when Paul was with them.——**14.** *Temptation,* i. e., “trial” or “affliction.” (2 Cor. xii. 7, Acts xx. 19.)——**15.** *Where is then the blessedness ye spake of?* I thus read this and the following verse: “What, then, is your blessed condition, or what sort of a foundation for happiness is this (for I testify, &c.), that I should have become your enemy by speaking the truth?——**17.** “They are zealous for you not well, but they desire to exclude you from us apostles, that ye may be zealous for them.”——**19.** *Of whom I travail in birth again.* See 1 Cor. iv. 15. This verse belongs to the 21st, the 20th being a parenthesis, thus: “but I was desiring, &c.”——**20.** *I stand in doubt.* Rather, “I am perplexed about you.”——**24.**

woman was born after the flesh; but he of the free woman *was* by promise.

24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

26 But Jerusalem which is above is free, which is the mother of us all.

27 For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath a husband.

28 Now we, brethren, as Isaac was, are the children of promise.

29 But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.

30 Nevertheless what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman.

31 So then, brethren, we are not children of the bondwoman, but of the free.

CHAPTER V.

STAND fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

5 For we through the Spirit wait for the hope of righteousness by faith.

6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love.

Are an allegory. Rather, "are allegorically explained." 1 Cor. x. 4, Eph. v. 32. *Which gendereth to bondage,* "bringing forth into bondage."

Bondage.	*Freedom.*
1 Hagar and Ishmael.	1. Sarah and Isaac.
2. Mount Sinai. The Law.	2. The Promise.
3. Jerusalem.	3. The New Jerusalem.

V.—**1.** *Liberty . . . bondage.* These words have most evident reference to Jewish rites and release from them. They assert that the Christian dispensation is ripened Judaism—Judaism out of leading-strings. It is freed from the trammels of outward ceremonial.——**2.** *If ye be circumcised.* But Paul was circumcised. He therefore means, "If ye prefer the ritual to the spiritual." So in ver. 3. The expression "justified by the law," in the 4th verse, is the same. (Rom. ii. 25.)——**4.** *Christ is become of no effect unto you.* Rather, "Ye are loosened from Christ." See Romans vii. 2. *Ye are fallen from grace,* i. e., from a system which has grace for its foundation.——**5.** *Hope of righteousness,* i. e., hoped-for righteousness. See 2 Tim. iv. 8.——**6.** *Neither circumcision availeth, &c.* See chap. vi. 15, 1 Cor. vii. 19. *Which worketh by love,* or "which

7 Ye did run well; who did hinder you that ye should not obey the truth?

8 This persuasion *cometh* not of him that calleth you.

9 A little leaven leaveneth the whole lump.

10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

12 I would they were even cut off which trouble you.

13 For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another.

14 For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself.

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would.

18 But if ye be led of the Spirit, ye are not under the law.

19 Now the works of the flesh are manifest, which are *these*, Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

23 Meekness, temperance: against such there is no law.

24 And they that are Christ's have crucified the flesh with the affections and lusts.

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be desirous of vainglory, provoking one another, envying one another.

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energizes through love."——**8.** *Him that calleth you*, i. e., God.——**9.** *Leaven.* 1 Cor. v. 6. Referring to the evil teachers.——**11.** This verse is parenthetical: "He that troubleth," (ver. 10) and "they which trouble," (ver. 12) refer probably to the foreign leader and the domestic insurrectionists against Paul. Paul had circumcised Timothy in those regions.——**13.** *Liberty.* As in ver. 1. See 1 Pet. ii. 16, 1 Cor. viii. 9.——**14.** Rom. xiii. 8.——**16.** *Ye shall not fulfil.* Rather "Do not fulfil."——**21.** "In regard to which I forewarn you (even as I have said the same thing before)."——**22.** *The fruit of the Spirit* vs. "the works of the flesh." The former speaks of growth and vital connection. The latter are disorderly.——**23.** *Against such there is no law*, i. e., those who have these graces have them as God's reconciled children saved from the law's penalty.——**24.** *With the affections.* Rather "with *its* affections."——**26.** *Provoking one another.* Rather "challenging."

CHAPTER VI.

BRETHREN, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted.

2 Bear ye one another's burdens, and so fulfil the law of Christ.

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

5 For every man shall bear his own burden.

6 Let him that is taught in the word communicate unto him that teacheth in all good things.

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.

10 As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith.

11 Ye see how large a letter I have written unto you with mine own hand.

12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16 And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.

17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

18 Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen.

¶ Unto the Galatians written from Rome.

VI.—**2.** Sympathize with such a one in his fall. "Burden" is here the man's *sinful fall and afflictions therewith.*——**3.** "For if a man think he is any thing, he is nothing and deceives himself."——**4.** "Let each be able to rejoice by comparing himself with himself and not with his neighbour, in goodness."——**5.** "For each shall be responsible for his own duty." "Burden" is here "duty" or "responsibility."——**9.** *Be weary.* Rather "lose courage" or "despond."——**11.** *How large a letter . . . with my own hand.* Paul (we may infer) usually employed an amanuensis for his letters.——**17.** *I bear in my body the marks of the Lord Jesus*, i. e., marks of suffering for him.

THE EPISTLE OF PAUL THE APOSTLE TO THE

EPHESIANS.

CHAPTER I.

PAUL, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

2 Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ:

4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved:

7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

8 Wherein he hath abounded toward us in all wisdom and prudence;

9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

This Epistle was written from Rome, probably in the year 60. This Epistle, and that to the Colossians, and that to Philemon, were evidently written at the same time, and sent by Onesimus and Tychicus. In this Paul urges the Ephesians to growth and unity in Christ.

I.—**1.** *Paul, an apostle.* See Gal. i. 1. *Ephesus.* See Acts xviii. 19, and the 19th chapter: "To the saints and faithful in Christ Jesus which are in Ephesus."——**2.** *Grace be to you, and peace.* See Gal. i. 3.——**3.** *In heavenly places.* See ver. 20, and chap. ii. 6 and iii. 10. Paul speaks of the joys of heaven as already ours, so surely are they provided for us, and such antepasts of them we possess here.——**6.** *To the praise of the glory of his grace*, i. e., to the praise of his glorious grace. *He hath made us accepted.* Literally, "he hath graced us." It is the verb of the noun translated "grace" in this verse.——**7.** *In whom we have redemption through his blood, the forgiveness of sins.* These words are parenthetical, "his grace" being "God's grace." (Col. i. 14.)——**8.** *In* giving us *all wisdom and prudence.* See Col. i. 9. God by his abounding grace gives us wisdom to understand and prudence to embrace the gospel, or rather a wise prudence to appreciate and accept the truth.——**9.** See ver. 5. *The mystery*, i. e., the hidden thing. Paul calls the rejection of the Jews a mystery (Rom. xi. 25), a mystery, however, disclosed by the gospel. So also the true character of the Messiah was a mystery until the gospel came (Rom. xvi. 25, 1 Cor. ii. 7, and repeatedly elsewhere in Paul's writings). The gospel was the great revealer of mysteries. *The mystery of his will*, i. e., that determination which God kept hidden till the fulness of time. The 10th verse explains what it was. *Which he hath purposed in himself.* Rather, "which (good pleasure) he (God)

10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him:

11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

12 That we should be to the praise of his glory, who first trusted in Christ.

13 In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise,

14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

16 Cease not to give thanks for you, making mention of you in my prayers;

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

19 And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

20 Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,

21 Far above all principality,

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hath purposed in him (Christ)."——**10.** *He might gather together in one.* The same word translated in Romans xiii. 9 by "it is briefly comprehended." All God's children on earth and in heaven are to be comprehended in Christ, and all God's methods on earth and in heaven have their completeness in him. Types end in him, prophecies point to him, and the upper sanctuary of heaven has awaited his coming to die for sinners, while all alike in heaven and earth await his coming to judgment.——**12.** "That we, Jews, who first trusted in Christ, should be to the praise of his glory."——**13.** *Ye* Gentiles. *Ye were sealed with that Holy Spirit of promise*, i. e., Ye were stamped with God's seal, by his giving you the promised miraculous gifts. The ordinary gifts of the Spirit may be included. Compare chap. iv. 30, and 2 Cor. i. 22 and v. 5.——**14.** *Earnest of our inheritance, &c.* The Spirit in our hearts, either by his ordinary or extraordinary gifts, is a pledge of God's presence and his readiness to communicate to us the joys at his right hand. See chapter iv. 30.——**15, 16.** Here we have the formula found in Rom. i. 9, Phil. i. 4, Col. i. 3, 1 Thess. i. 2, &c. It shows that the foregoing verses from ver. 3 form a parenthesis in the preface of the apostle. This parenthesis seems to have been excited by his mention of the spiritual blessings which are given in Christ in ver. 3.——**17.** *The God of our Lord Jesus Christ.* Compare John xx. 17 and Heb. i. 9. God was the God of the man Christ Jesus, but the Divine Word was God. Christ's very manhood is the only key to his humiliation. *The spirit of wisdom and revelation*, i. e., the Spirit making you wise and revealing truth to you. *Of him*, i. e., the Father of glory.——**18.** "The eyes of your understanding being enlightened so that you may know." This is the work of the "Spirit of and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

22 And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church,

23 Which is his body, the fulness of him that filleth all in all.

CHAPTER II.

AND you *hath he quickened*, who were dead in trespasses and sins;

2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

4 But God, who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

6 And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus:

7 That in the ages to come he might shew the exceeding riches of his grace, in *his* kindness toward us, through Christ Jesus.

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wisdom and revelation," (ver. 17.) *The hope of his calling*, i. e., of the calling wherewith he hath called us. *His inheritance*, i. e., the inheritance which he has prepared.——**19.** *Power . . . power.* Rather "power . . . strength." Different words in Greek.——**22.** *Head over all things*, i. e., head supreme.——**23.** *All in all.* See 1 Cor. xii. 6 and xv. 28, and Col. iii. 11. It may be resolved into "all things in all places." It is a strong expression of universal presence.—The argument of this chapter is thus (after the inscription): "Praise be to God for the distinguishing mercies of his grace, by which he has chosen us to be holy children, accepted through Christ's blood, and has granted us important revelations of his will, and has promised us an eternal inheritance, of which he has given us the Spirit as a pledge. I pray that God may reveal more and more to you the glories of that inheritance, and give you confidence in that power which, as it raised Christ, will also raise you from the dead."

II.—**1.** *Hath he quickened.* This is rightly supplied from ver. 5, the parenthesis describing their former evil condition coming in between and marring the continuity of the sentence, Paul resuming it in the first person plural. The connection with the preceding chapter seems to be this: "As God raised Christ from the dead, so he has raised you in a spiritual resurrection from the death of trespasses and sins." If any distinction is to be made between "trespasses" and "sins," the former refers to the outward life, and the latter to the inward principle.——**2.** Comp. John xii. 31 and 2 Cor. iv. 4. It was a Jewish belief that the air was full of evil spirits. Paul, by using this language, evidently teaches that their belief was partly true, and shows that Satan had special power in the air.——**3.** *Had our conversation*, or "consorted."——**5.** *By grace ye are saved.* This interjected phrase seems to be induced by the mention of our utter deadness, as if he said, "See, we were utterly dead and hence helpless, so that our salvation was wholly of grace." Afterward he repeats the phrase and dwells upon it (ver. 8).——**6.** We shall sit with Christ in his throne (Rev. iii. 21) hereafter "in the ages to come," and we already sit with him in a spiritual communion (John xiv.

8 For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

9 Not of works, lest any man should boast.

10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

11 Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

13 But now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ.

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us;*

15 Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace;

16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

17 And came and preached peace to you which were afar off, and to them that were nigh.

18 For through him we both have access by one Spirit unto the Father.

19 Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God;

20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone;*

21 In whom all the building fitly framed together groweth unto a holy temple in the Lord:

22 In whom ye also are builded together for a habitation of God through the Spirit.

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23).——**8.** *And that not of yourselves.* "That" refers to salvation by faith. This salvation by faith is the gift of God.——**12.** *The covenants of promise* made to Abraham and his posterity. Compare Gal. iii. 16, 17, and Gen. xii. 3 and xvii. 4 and xxvi. 3. *Having no hope* such as Abraham's descendants had in these promises. *Without God*, i. e., unvisited by God's revelation and promises.——**14, 15.** *Our peace*, i. e., our peace-maker (see ver. 15), breaking down the separation and enmity of Jew and Gentile. *Who hath made both* (Jew and Gentile) *one. And hath broken down the middle wall of partition between us*, which was our *enmity*, by *his flesh*, *having abolished the law of commandments contained in ordinances.* Comp. Col. i. 22. *Of twain one new man.* See above.——**16.** *In one body* of believers. See chap. iii. 6. *The enmity* between Jew and Gentile.——**17.** *And* he *came and preached* the good tidings of *peace.*——**18.** *We both*, i. e., Jew and Gentile.——**21.** *In whom.* Rather, "in which foundation."——**22.** *In whom.* Rather, "in which foundation."—The argument of this chapter is thus: "Christ has also raised you from the death of trespasses and sins by his grace, and thus brought you Gentiles and us Jews into close relationship as equally saved by his death and united as one temple to his glory, the residence of God through the Holy Spirit."

CHAPTER III.

FOR this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

2 If ye have heard of the dispensation of the grace of God which is given me to you-ward:

3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words;

4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ,)

5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

6 That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel:

7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

9 And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

10 To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God,

11 According to the eternal purpose which he purposed in Christ Jesus our Lord:

III.—**1.** *For this cause*, i. e., because of God's grace in calling both Jews and Gentiles. *I Paul, the prisoner of Jesus Christ for you Gentiles.* From this point a parenthesis extends to ver. 14, where, on account of the length of the parenthesis, the words "for this cause I" are repeated. *The prisoner.* Paul was now a prisoner at Rome. See Acts xxviii. 16, 30.——**2.** *If ye have heard, &c.* This parenthesis of ver. 2–13 is an apology for Paul's special interference with them, thus: "I say I am a prisoner for your sakes, because I was divinely commissioned to preach to the Gentiles, and thus show God's glory in the building up of the Church of Christ out of both Jews and Gentiles." *If ye have heard.* A modest way of saying, "Surely ye have heard." *Dispensation of* making known the gospel of *the grace of God.* ——**3.** *By revelation.* Comp. Gal. i. 16. *As I wrote afore.* In chap. i. 9, 10. See note on i. 9.——**5.** *Which* mystery of Jew and Gentile union in Christ. See ver. 6.——**6.** *Fellow heirs, &c.* Or, "coheirs and co-members of the same body and co-partakers of his promise."——**7.** *Whereof*, i. e., of which gospel. Col. i. 23, 25. *Minister.* The Greek word "deacon" in its primal, non-technical sense. *Effectual working.* Simply "energy."——**8.** *Unsearchable.* Literally, "that cannot be tracked out."——**9.** *And to make all men see.* Lit., "And to enlighten all men." To agree with the phrase in ver. 8, it should read, "And should make, &c." *Fellowship.* Rather "dispensation." Same word as in ver. 2, according to the best MSS. The "dispensation of the mystery" was the dispensation of making known the before-hidden fact of union of Jew and Gentile in Christ. *From the beginning of the world.* Lit. "from the ages." ——**10.** *By the church* as a monument of God's wisdom in the union of all mankind. Hath been hid *to the intent that, &c.* God had kept this hidden in order that it might *then* be revealed to angels as well as men (1 Pet. i. 12). *Manifold.* This is a striking word in the Greek, and strictly means "very variegated." It has reference to the

12 In whom we have boldness and access with confidence by the faith of him.

13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom the whole family in heaven and earth is named,

16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

18 May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height;

19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen.

CHAPTER IV.

I THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

2 With all lowliness and meekness, with longsuffering, forbearing one another in love;

3 Endeavouring to keep the unity of the Spirit in the bond of peace.

4 *There is* one body, and one Spirit, even as ye are called in one hope of your calling;

5 One Lord, one faith, one baptism,

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infinite number of ways in which God exhibits his wisdom.——**12.** *Access* to God *with confidence.*——**13.** *Wherefore I desire that ye faint not.* Rather, "Wherefore (on account of this my high mission) I pray that I may not faint." *Which is your glory.* The great subject of Paul's preaching, to wit, the union of Jews and Gentiles by faith in Christ, was the cause of his sufferings and also the glory of the Gentiles, for it made them chosen of God.——**14.** Resumption of argument of the 1st verse after the long parenthesis. *For this cause.* See ver. 1.——**15.** *Of whom* (i. e., God the Father) every fatherhood (Lat. paternitas) *in heaven and earth is named.* That is, every being who can speak of a father looks up to God as Father. Compare the German version.——**16.** *The inner man.* See Rom. vii. 22. The conscience.——**17.** *Grounded.* Rather "founded."——**18.** *And height* of the love of Christ. *Comprehend.* Rather "take hold of," "grasp," or "seize."—The argument of this chapter is thus: "I, Paul, as divinely entrusted with the promulgation of the gospel to you Gentiles, pray that you may more fully appreciate the magnitude of the Divine love as displayed in the redemption of man by Christ and the establishment of the Church."

IV.—**1.** *Therefore.* Rather "then," i. e., in accordance with my forementioned views and desires. *The prisoner of the Lord.* Rather, "the prisoner in the Lord." See chap. iii. 1. *Vocation,* i. e., calling. Same word as in chap. i. 18, and of the same root with the following verb. See ver. 4. The calling was a calling out of nature's darkness into the gospel's marvellous light. 1 Pet. ii. 9.——**2.** *Lowliness,* or "humblemindedness."——**4.** *One body* of Christians. *One Spirit* gives life to that body. *One hope* of everlasting life with God in the hope with which you were called to

6 One God and Father of all, who *is* above all, and through all, and in you all.

7 But unto every one of us is given grace according to the measure of the gift of Christ.

8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

14 That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive;

15 But speaking the truth in

Christ.——**5.** *One Lord* Jesus Christ, *one faith* in his salvation, *one baptism* in his name.——**6.** *Through all*, i. e., omnipresent. The argument is, that as God is one in his plans concerning us, we should be united as one in Christ. Dissensions and separations are foreign to the whole spirit of God's great redemption.——**7.** *But*, although we must be one in heart, there are differences of activity, for *unto every one of us, &c. According to the measure of the gift of Christ.* That is, Christ, who is the giver, decides the measure of the gift.——**8.** Psalm lxviii. 18.——**9.** *Now that he ascended, &c.* Rather, "Now this word 'ascended,' what else does it mean than that he also descended?" Why should he ascend with his captives unless to return home with them, and if ascent was a return he must have descended before? *The lower parts of the earth.* This expression is used, 1. For subterraneous caverns (Isaiah xliv. 23); 2. The unseen world of the dead, i. e., Sheol or Hades; 3. Any secret place (Ps. cxxxix. 15). The second, its most common meaning, it seems to have here. Christ went down to death to get his captive and his gifts. ——**10.** Christ came down to be an humble sufferer. He went up to be a royal distributor.——**11.** *And he* himself *gave.* Wherever the word "some" occurs, read "the" instead; thus, "And he himself gave the apostles and the prophets and the evangelists and the pastors and teachers."——**12.** *Perfecting.* Strictly, "adjusting." A word of the same root as that translated "perfection" in 2 Cor. xiii. 9, and "be perfect" in 2 Cor. xiii. 11. The root originally has reference to repairing what has been injured. In this sense it is used of mending nets in Matt. iv. 21 and Mark i. 19. These officers are given to the Church to keep the saints in an orderly way. *For the work of the ministry*, or "for active service." The whole passage is, "He gave the apostles, &c., for the marshalling of the saints into active service, so that Christ's body might be built up."——**13.** *Unto a perfect man*, i. e., to a complete manhood. The metaphor is that of bodily growth, suggested by the language of ver. 12.——**14.** *Tossed to and fro.* Rather, "tossed on the billows." *By the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.* Rather, "by the sleight of men; by cunning for the contrivance of error." The latter clause explains the former.——**15.** "In all things into him, love, may grow up into him in all things, which is the head, *even* Christ:

16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20 But ye have not so learned Christ;

21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

23 And be renewed in the spirit of your mind;

24 And that ye put on the new man, which after God is created in righteousness and true holiness.

25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

26 Be ye angry, and sin not: let not the sun go down upon your wrath:

27 Neither give place to the devil.

28 Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.

29 Let no corrupt communica-

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who is the head." *Into him.* Rather "in him," i. e., by his power.——**16.** *By that which every joint supplieth.* Rather "by every supplying ligament." See Col. ii. 19. *Effectual working.* Rather "energy." See chap. iii. 7. *Maketh increase of the body*, for "maketh increase of itself," the subject "body" being (as it were) forgotten on account of the intervening words.——**17.** A renewal of the course of remark from ver. 3, the illustration of Christian unity having been inserted parenthetically. *Testify.* Better "asseverate." *That ye henceforth walk not.* Lit., "that ye no longer walk." *As other Gentiles.* Rather "as the rest of the Gentiles." *Vanity*, or "folly."——**18.** *Because of the blindness of their heart.* Rather, "through the blindness of their heart." This clause is in apposition to the preceding. The Gentiles are alienated from the life of God (i. e., from a godly life) through their ignorance, that is, through their blindness.——**19.** *Being past feeling*, i. e., having become apathetic.——**22.** *Concerning the former conversation.* Rather, "according to your former manner of life."——**24.** *In righteousness and true holiness.* Rather, "in the righteousness and holiness of the truth."——**25.** *Speak every man truth with his neighbour.* A quotation from Zech. viii. 16.——**26.** *Be ye angry, and sin not.* A quotation from Psalm iv. 4. There, however, the meaning is (as in the E. V.), "Stand in awe and sin not." Here Paul uses the Greek translation of the Septuagint, which is perhaps erroneous, and accommodates it to his own use, a different one from that of the passage in the Psalm.——**29.** *Corrupt communication.* Lit. "rotten word" or discourse. *To the use of edifying.* Rather, "to useful tion proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

30 And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

CHAPTER V.

BE ye therefore followers of God, as dear children;

2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

7 Be not ye therefore partakers with them.

8 For ye were sometime darkness, but now *are ye* light in the Lord: walk as children of light;

9 (For the fruit of the Spirit *is* in all goodness and righteousness and truth;)

10 Proving what is acceptable unto the Lord.

11 And have no fellowship with the unfruitful works of darkness, but rather reprove *them*.

12 For it is a shame even to speak of those things which are done of them in secret.

13 But all things that are reproved are made manifest by the

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edifying."——**30.** *Grieve not the Holy Spirit* by unbecoming conduct. *Ye are sealed*, i. e., declared to be God's, by the extraordinary and ordinary gifts of the Spirit.——**32.** *For Christ's sake.* Rather "in Christ."—The argument of this chapter is thus: "I therefore pray you to be united in affection, for everything in God's merciful plans betokens unity, and, though the gifts of the Church are various, they also are intended to contribute to this unity. See to it, then, that your whole conduct be full of Christian love, and free from the vicious elements of worldly minds."

V.—**1.** *Followers.* Rather "imitators." This is connected with the last verse of the preceding chapter, thus: "as God in Christ has shown you kindness, so be imitators of God as beloved children imitating a parent."——**2.** *For a sweetsmelling savour*, i. e., most acceptable. The figure is, of course, derived from the perfumed sacrifices of the Mosaic ritual.——**3.** *Covetousness.* Rather "greediness of lust." Comp. iv. 19. *Let it not be named*, i. e., let it not be heard of.——**4.** *Jesting.* Rather "ribaldry." *Convenient.* Rather "suitable."——**8.** *Sometime*, or "once."——**9.** *For the fruit of the Spirit*, who gives the light, *is in all goodness, &c.*——**10.** *Proving.* Rather "approving," as the same word is rightly translated in Rom. ii. 18 and Phil. i. 10.——**13.** *Doth make manifest.* Rather "is made manifest."

light: for whatsoever doth make manifest is light.

14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

15 See then that ye walk circumspectly, not as fools, but as wise,

16 Redeeming the time, because the days are evil.

17 Wherefore be ye not unwise, but understanding what the will of the Lord *is*.

18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;

19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

21 Submitting yourselves one to another in the fear of God.

22 Wives, submit yourselves unto your own husbands, as unto the Lord.

23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body.

24 Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing.

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

26 That he might sanctify and cleanse it with the washing of water by the word,

27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30 For we are members of his body, of his flesh, and of his bones.

31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32 This is a great mystery:

Comp. "Christ shall give thee light," ver. 14.——**14.** As this is no quotation from the Scriptures, I take the personal pronoun to refer to the rebuker, thus, "Wherefore the rebuker saith, &c." The argument is, "Rebuke these sinners, and in rebuking them you bring their sins to the light. But as a true Christian the rebuker will bring their sins to the light of Christ, wherefore the rebuker says, &c."——**15.** *Not as fools, but as wise.* Rather, "not as unwise, but as wise."——**16.** *Redeeming the time.* See Col. iv. 5. Buying the time from idleness and misuse.——**17.** *Unwise.* Rather "foolish."——**18.** *Excess.* Rather "debauchery."——**19.** *Speaking to yourselves.* Rather "speaking to one another." This was the way to spend their moments of hilarity.——**20.** *Unto God and the Father.* Rather, "unto the God and Father."——**23.** *Of the body* of believers.——**26.** *With the washing of water by the word*, i. e., with such a water-washing as the word gives. Compare John xvii. 17, also John xv. 3. In this and the next verse the figure is of a bride washed and prepared by cosmetics for her husband.——**31.** Resumption from ver. 28, vv. 29 and 30 but I speak concerning Christ and the church.

33 Nevertheless, let every one of you in particular so love his wife even as himself; and the wife *see* that she reverence *her* husband.

CHAPTER VI.

CHILDREN, obey your parents in the Lord: for this is right.

2 Honour thy father and mother; which is the first commandment with promise;

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

5 Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

6 Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;

7 With good will doing service, as to the Lord, and not to men:

8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free.

9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.

13 Wherefore take unto you

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being parenthetical. A quotation from Gen. ii. 24.——**32.** *This is a great mystery.* Rather, "*This mystery* (contained in this verse from Genesis) *is great*, and I interpret it of Christ and the Church, for to that does it typically and designedly refer."——**33.** *Nevertheless*, leaving the doctrine of Christ's union with his Church, and regarding the marital relation only, *let every one, &c.*—The argument of this chapter is thus: "Imitate God in his love for you, and turn from the pollution and dark wickedness of the world. If you feel in a merry mood, let not your feelings have vent in debauchery, but in psalm-singing (James v. 13). Be full of forbearance to one another in all the relations of life—as wives and as husbands."

VI.—**1.** *In the Lord*, i. e., by Christ's help and for Christ's sake.——**2, 3.** Exod. xx. 12.——**4.** *Nurture.* Rather "training" or "education."——**5.** *With fear and trembling.* This seems to be a phrase denoting solemn earnestness, and a most careful shrinking from an opposite course. Comp. 1 Cor. ii. 3, 2 Cor. vii. 15, Phil. ii. 12.——**6.** *Eyeservice*, i. e., service only to catch the master's eye.——**9.** *Do the same things*, i. e., show the same Christian regard for duty.——**11.** *The whole armour.* Lit. "the panoply."——**12.** *Flesh and blood*, i. e., man in his earthly condition. *Rulers of the darkness of this world.* Lit. "world-rulers of this darkness." It means "rulers of this dark world." *Spiritual wickedness in high places.* Lit. "spiritual things of wickedness in the heavenly places," i. e., the powers of evil who as spirits occupy the air. See chap. ii. 2.——**13.** *The whole armour.* See ver.

the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

15 And your feet shod with the preparation of the gospel of peace;

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

19 And for me, that utterance may be given unto me that I may open my mouth boldly, to make known the mystery of the gospel,

20 For which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak.

21 But that ye also may know my affairs, *and* how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.

23 Peace *be* to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

24 Grace *be* with all them that love our Lord Jesus Christ in sincerity. Amen.

¶ Written from Rome unto the Ephesians by Tychicus.

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THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS.

CHAPTER I.

PAUL and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:

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11. *Having done*, or "having effected."——**14.** Here follows a particular description of the "panoply of God." Compare 1 Thess. v. 8.——**15.** *With the preparation of the gospel of peace.* Rather, "in readiness for the gospel of peace," i. e., in readiness to go forth in its proclamation. Reference is had to the soldier's shoes with which he was ready for a march.——**17.** Compare Heb. iv. 12.——**18.** *Thereunto.* Rather, "for this very purpose," to wit, "that utterance may be given unto me, &c.," ver. 19. Compare the same expression in ver. 22.—The argument of this chapter is thus: "As children, parents, servants, and masters, be kind and forbearing, and fight in God's armour against the hosts of sin, remembering me in your prayers."

This Epistle was written probably in B. C. 62, when Paul was a prisoner at Rome, after Paul had three times visited Philippi (B. C. 49, 55, 56). This, then, was one of Paul's latest epistles. For

2 Grace *be* unto you, and peace, from God our Father and *from* the Lord Jesus Christ.

3 I thank my God upon every remembrance of you,

4 Always in every prayer of mine for you all making request with joy,

5 For your fellowship in the gospel from the first day until now;

6 Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ:

7 Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.

8 For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

9 And this I pray, that your love may abound yet more and more in knowledge and *in* all judgment;

10 That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ;

11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

12 But I would ye should un-

Paul's first visit to Philippi and its interesting incidents, see Acts xvi. 12–40. Paul had just received from the Philippian Christians, by the hands of Epaphroditus, a liberal contribution for his support (see chaps. ii. 25 and iv. 18), and he sends this letter by Epaphroditus on his return.

DIVISION OF THE EPISTLE.

Introduction, i. 1–8.
1. Be steadfast in the faith, 9–11.
2. Not discouraged by my bonds, 12–27.
3. Nor by your own sufferings for Christ, i. 28—ii. 4.
4. Imitating Christ's example, 5–18.
5. And expecting my messengers and myself to come and cheer you, 19–30.
6. Beware of unspiritual teachers, iii. 1—iv. 1.
7. And let peace, joy, faith, and all graces abound in you, 2–9.
8. I thank you for your kind gift to me in prison. Farewell, 10–23.

I.—**1.** *Timotheus.* Translated "Timothy" in 2 Cor. i. 1 and in the epistles to Timothy. For Timothy's life and character, see Acts xvi. 1–3, Phil. ii. 19–22, and 2 Tim. i. 5 and iii. 15. *Servants.* Literally "bond-servants." So Paul styles himself in addressing the Romans and Titus. So do James, Peter in his 2d epistle, Jude, and John in beginning the Revelation. *Bishops.* A Greek word originally meaning "overseers," and so translated in Acts xx. 28. *Deacons.* A Greek word originally meaning "servants," and so translated in Matt. xxii. 13 and other places.——**2.** *Grace, &c.* Paul's peculiar salutation, with which he begins each of his epistles, except that to the Hebrews. He very slightly varies it in the two epistles to Timothy and in the epistle to Titus. John in his 2d epistle (3d verse) has a closely similar salutation.——**3, 4.** *I thank, &c.* This passage, or something very similar, is found at the beginning of all Paul's epistles except 2d Corinthians, Galatians, 1st Timothy, Titus, and Hebrews.——**6.** *The day of Jesus Christ.* The day when Christ shall come again to judgment. Comp. 1 Cor. i. 8 and v. 5, 2 Cor. i. 14, Phil. i. 10 and ii. 16, 1 Thess. v. 2, 2 Thess. ii. 2, 2 Pet. iii. 10, 12, Rev. vi. 17.——**7.** *To think this of.* Rather, "to be thus disposed towards." *Because I have you in my heart.* Rather, "because you have me in your heart." *Grace,* i. e., the grace or gift of preaching the gospel. Rom. xv. 15, 16, Eph. iii. 8.——**8.** *In the bowels of Jesus Christ,* i. e., with the heart of Jesus Christ, with a love like his, and enkindled by him.——**10.** *That* derstand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the gospel;

13 So that my bonds in Christ are manifest in all the palace, and in all other *places;*

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

15 Some indeed preach Christ even of envy and strife; and some also of good will:

16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

17 But the other of love, knowing that I am set for the defence of the gospel.

18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

20 According to my earnest expectation and *my* hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether *it be* by life, or by death.

21 For to me to live *is* Christ, and to die *is* gain.

22 But if I live in the flesh, this *is* the fruit of my labour: yet what I shall choose I wot not.

23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

24 Nevertheless to abide in the flesh *is* more needful for you.

25 And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;

26 That your rejoicing may be

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ye may approve things that are excellent (so in Rom. ii. 18), i. e., by a discriminating judgment and acquired knowledge. *Sincere*, i. e., pure. 2 Pet. iii. 1 has the same word. *Without offence*, i. e., without stumbling.——**13.** *Palace.* Literally "prætorium," the barracks of the imperial body-guard, where Paul was confined. Conybeare suggests that it was not the large permanent camp at the north of the city, but a smaller establishment near the imperial palace. Compare chap. iv. 22. The word is translated "judgment hall" in five passages. It occurs only in eight.——**14.** *Many.* Rather "most." *By my bonds*, i. e., by seeing the comparatively light character of my bondage. (See Acts xxviii. 30.) Paul probably was very kindly treated during his first imprisonment at Rome, when he wrote this Epistle. He may, however, mean "by my bonds, as exhibiting an example of constancy." Compare Eph. iii. 13.——**16.** *Of contention.* Rather "from intrigue." This refers to Judaizing teachers of the gospel.——**18.** *What then?* Equivalent to "it matters not." Literally the sentence is, "For what is it, except that in every way, &c."——**19.** *This shall turn to my salvation.* A quotation from Job xiii. 16, according to the Greek version. I think Paul says here, "This shall turn out for me to the salvation of souls." The Greek permits this. Or else "salvation" is for "benefit" generally.——**20.** *Earnest expectation.* A single word here, as in Rom. viii. 19. It strictly means "watching for." The word rendered "hope" here, as elsewhere in the New Testament, means "expectation," and not "desire."——**22.** *But if I live in the flesh, &c.* I would translate this disputed passage, "But if life in the flesh be my lot, this life I value simply acmore abundant in Jesus Christ for me by my coming to you again.

27 Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;

28 And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.

29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

30 Having the same conflict which ye saw in me, and now hear *to be* in me.

CHAPTER II.

IF *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

2 Fulfil ye my joy, that ye be likeminded, having the same love, *being* of one accord, of one mind.

3 *Let* nothing *be done* through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

4 Look not every man on his own things, but every man also on the things of others.

5 Let this mind be in you, which was also in Christ Jesus:

6 Who, being in the form of God, thought it not robbery to be equal with God:

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

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cording to the fruit of my labour, and what I shall choose I do not know, but I am influenced by two views, &c."——**25.** *And having this confidence, I know.* Rather, "And this I confidently know."——**26.** *Rejoicing . . . in Jesus Christ.* Comp. chap. iii. 3.——**27.** *Let your conversation be.* Rather "live," or "conduct yourselves," with a special view to their character as citizens. *For the faith.* Rather "*in* the faith."——**28.** *Which* enmity.

II.—**1, 2.** These verses may be thus read by translating the idiom: "If there be, therefore, any comfort in Christ, if any loving encouragement, if any spiritual communion, if any compassionate heart (between us), fill up my joy so that ye have union of spirit, mutual love, unanimity and singleness of purpose." This belongs to the preceding context. Paul exhorts them to Christian harmony in the midst of adversaries who would rend them asunder. The words translated "consolation" and "comfort" in the text are found united in 1 Cor. xiv. 3, and are there translated "exhortation" and "comfort." The former word mingles, however, both these ideas, and might be rendered "comforting exhortation." A word of the same family is that given by Christ to the Holy Spirit, viz., "the Comforter." The latter word is stronger than "comfort," and I therefore suggest "encouragement."——**3.** *Strife.* Rather "intrigue."——**4.** *Look not.* The "also" shows that this is for "look not only." The look referred to is, of course, the look of interest and complacency.——**6.** *Being in the form of God* in his appearances to the patriarchs and prophets. Compare especially Isaiah vi. 1 and John xii. 41. *Thought it not robbery.* Rather, "thought it not desirable." Literally, "thought it not a thing to be grasped at."——**7.** *But made himself of no repu-*

9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

10 That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

11 And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling:

13 For it is God which worketh in you both to will and to do of *his* good pleasure.

14 Do all things without murmurings and disputings:

15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

17 Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.

18 For the same cause also do ye joy, and rejoice with me.

19 But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.

20 For I have no man likeminded, who will naturally care for your state.

21 For all seek their own, not the things which are Jesus Christ's.

22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.

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tation. Rather, "but emptied himself."——**9.** *A name.* Rather "*the* name."——**13.** *Of his good pleasure.* A very evident error of the translators. It means "in behalf of good will," and Conybeare very judiciously joins it to the succeeding sentence, thus: "Do all things for the sake of good will, without murmurings."——**15.** *The sons of God, without rebuke.* Better, "unrebuked sons of God." The next phrase is quoted from Deut. xxxii. 5. *Lights.* Rather "stars."——**16.** *Holding forth.* Rather "holding fast to."——**17.** *If I be offered upon the sacrifice and service of your faith.* Rather, "If I be poured forth as a libation upon your sacrificial service of faith," i. e., if I can add by my death to your earnest, faithful service in the cause of Christ.——**19.** *Timotheus.* See on chap. i. 1. *In the Lord Jesus*, i. e., by his grace. *I also.* The Philippians would be comforted by hearing of Paul's state through Epaphroditus, who carried the epistle back to Philippi, while Paul *also* would be comforted by hearing of the state of the Philippian Church through Timothy, who would return to Paul with tidings, Epaphroditus remaining at Philippi.——**20.** *Naturally.* This adverb (in the Greek) occurs only once in the New Testament, but its adjective occurs four times, and is translated by "sincere," "true," and "own." A better translation here would be "sincerely." It refers to the affection of *kindred.*——**21.** This verse must not be pressed to a literal interpretation. With proper allowance for the Oriental hyperbole (so common in the Scriptures) the verse would read, "For all seek their own, more than the things which are Jesus Christ's." (See ver. 4.)——**24.** *But.* Rather "and." *In the Lord.* See on ver. 19.

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

24 But I trust in the Lord that I also myself shall come shortly.

25 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellow soldier, but your messenger, and he that ministered to my wants.

26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive him therefore in the Lord with all gladness; and hold such in reputation:

30 Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

CHAPTER III.

FINALLY, my brethren, rejoice in the Lord. To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe.

2 Beware of dogs, beware of evil workers, beware of the concision.

3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

5 Circumcised the eighth day,

——**25.** *He that ministered.* For the grammar's sake, it should be "him that ministered." The "your" evidently belongs to both parts of the sentence, and the passage might read, "But your messenger and your agent in respect to my want." Epaphroditus had brought the pecuniary relief to Paul from Philippi. ——**28.** *The less sorrowful.* Strictly this is "the more sorrowless," which gives a slightly different colour to the meaning of Paul.——**29.** *In reputation.* The Greek word in the original is elsewhere translated "dear," "precious," and "honourable," either of which translations is better than the one in the text. ——**30.** *To supply your lack of service toward me.* Not that the Philippians were wanting in their kindness, but that the part they could not, from the nature of things, perform (namely, the carrying of their offering to Paul in person), Epaphroditus did. So in Col. i. 24 Paul says he filled up that which was behind of the afflictions of Christ, meaning not that he could add to the expiatory work of Christ, but that the sufferings necessary to the spread of the gospel (which, from the nature of the case, Christ could not assume) he was enduring. Compare 1 Cor. xvi. 17, in connection with 2 Cor. ix. 2.

III.—**2.** *Dogs.* See on Matt. xv. 26. Compare Rev. xxii. 15. *Concision.*—The play upon the words is retained in our English version, but the meaning is thereby obscured. The word translated "concision" means "mutilation," and the whole passage is, "Beware of those with whom circumcision is a mere mutilation of the flesh, and contains no spiritual meaning, for such are the Judaizing teachers; but we who see in Christ the end of the Jewish ritual regard circumcision in its true signification." Comp. Rom. ii. 29.——**5.** *A* of the stock of Israel, *of* the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a Pharisee;

6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

7 But what things were gain to me, those I counted loss for Christ.

8 Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ,

9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

11 If by any means I might attain unto the resurrection of the dead.

12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

15 Let us therefore, as many as be perfect, be thus minded:

Hebrew of the Hebrews. Rather, "a Hebrew of Hebrews," i. e., sprung from Hebrew ancestors and not a proselyte. *Pharisee.* See on Matt. iii. 7.——**6.** *Righteousness which is in the law.* This, of course, refers to external performance, but of the moral as well as the ceremonial parts of the law. Comp. Luke i. 6, Matt. xix. 20, and Acts xxiii. 1.——**8.** *Dung.* Rather "offal." The Greek word has a generic, not the specific meaning.——**10, 11.** "That I may know him—both the power of his resurrection and the fellowship of his sufferings—being made conformable unto his death, if by any means I might arrive at the resurrection of the dead." The two parts of the passage match inversely. Comp. Rom. vi. 5 and viii. 17, 2 Cor. iv. 10, Col. ii. 12, 2 Tim. ii. 12, 1 Peter iv. 13.——**12.** I would read this verse thus: "I do not regard that which I have already received or wherein I am already complete; but I pursue onward, if I may also seize that for which I am seized by Christ Jesus, i. e., the resurrection." The Greek word rendered "attained" is a different one from that so translated in the 11th verse. The word "perfect" is frequently used in the N. T. for a true and well-instructed Christian, and of course does not in such case imply a complete sanctification. Compare ver. 15, to see what Paul means by "perfect;" also Heb. x. 14, and Heb. v. 14, where "of full age" is the translation of the same word. In this sense Paul was already perfect. For this reason, as well as for the analogy of verses 13 and 14 (where "press" represents the same Greek word as the "follow after" of ver. 12), I offer the above amended translation. *For which also I am apprehended of Christ Jesus.* Christ lays hold of us in order to raise us together with himself.——**13.** *I count not myself to have apprehended*, i. e., I am conscious of a goal yet before me, that glorious resurrection which Christ has promised.————**15.** *As many as be perfect.* See and if in any thing ye be otherwise minded, God shall reveal even this unto you.

16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

17 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ:

19 Whose end *is* destruction, whose God *is their* belly, and *whose* glory *is* in their shame, who mind earthly things.)

20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

CHAPTER IV.

THEREFORE, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved.

2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

3 And I entreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and *with* other my fellow labourers, whose names *are* in the book of life.

4 Rejoice in the Lord always: *and* again I say, Rejoice.

5 Let your moderation be known unto all men. The Lord *is* at hand.

6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

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note above, ver. 12. *Be thus minded*, i. e., have these inspiriting views of the resurrection. *In any thing*, i. e., "at all." *Even this*, i. e., this view of the resurrection, when ye become perfect, or better instructed in the truth.——**16.** "Nevertheless, wherever we may have arrived in the Christian course, God reveals his will to us that we should be guided by the same rule and entertain the same sentiments."——**20.** *Conversation.* Rather "citizenship." Compare chap. i. 27.——**21.** *Our vile body.* Literally "the body of our lowliness." *His glorious body.* Literally "the body of his glory." *Working.* Literally "in-working" or "energy."

IV.—**1.** *So*, i. e., in accordance with the representations and entreaties of chap. iii. verses 15, 16, 17, and the example of verses 12, 13, 14 of the same chapter.——**2.** *Euodias.* This should be "Euodia," a woman's name, Syntyche being such. They are referred to in the next verse. *Be of the same mind*, i. e., live in harmony.——**3.** *True yokefellow*, or "dear comrade." Who this was we are not told. *Those women.* Rather "these women," i. e., Euodia and Syntyche. *With other my fellow labourers.* Rather, "with the rest of my fellow-labourers."——**4.** *I say.* Rather "I will say."——**5.** *Moderation.* Rather "gentleness." *The Lord is at hand.* This belongs to the next verse, thus: "The Lord is very near to you; so be anxious about nothing, but, &c." See Ps. xxxiv. 18.——**6.** *Careful.* Rather

8 Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* to be content.

12 I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things through Christ which strengtheneth me.

14 Notwithstanding, ye have well done, that ye did communicate with my affliction.

15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me concerning giving and receiving, but ye only.

16 For even in Thessalonica ye sent once and again unto my necessity.

17 Not because I desire a gift: but I desire fruit that may abound to your account.

18 But I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God.

19 But my God shall supply all your need according to his riches in glory by Christ Jesus.

20 Now unto God and our Father *be* glory for ever and ever. Amen.

21 Salute every saint in Christ Jesus. The brethren which are with me greet you.

22 All the saints salute you, chiefly they that are of Cesar's household.

23 The grace of our Lord Jesus Christ *be* with you all. Amen.

¶ It was written to the Philippians from Rome by Epaphroditus.

"anxious."——**8.** *Honest.* Rather "noble" or "dignified."——**10.** *But.* Rather "and." *Ye were also careful*, or, "ye did have a care."——**12.** *I am instructed.* Literally "I have been initiated."——**15.** *In the beginning of the gospel*, i. e., when Paul, 14 years before, first preached the gospel in Philippi and Thessalonica. See Acts xvi. and xv.——**17.** "Not that I desire the gift; but I desire the fruit that abounds to your account."——**20.** *Unto God and our Father.* Rather "unto our God and Father."

THE EPISTLE OF PAUL THE APOSTLE TO THE

COLOSSIANS

CHAPTER I.

PAUL, an apostle of Jesus Christ by the will of God, and Timotheus *our* brother,

2 To the saints and faithful brethren in Christ which are at Colosse: Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

4 Since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints,

5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;

6 Which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew the grace of God in truth:

7 As ye also learned of Epaphras our dear fellow servant, who is for you a faithful minister of Christ;

8 Who also declared unto us your love in the Spirit.

9 For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

11 Strengthened with all might, according to his glorious power,

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This Epistle was written from Rome, probably in the year 60. In it Paul urges the Colossians to growth in spirituality and avoidance of false doctrine.

I.—**1.** *Timotheus.* See Acts xvi. 1. Timothy is also joined with Paul in the inscriptions of the 2nd Epistle to the Corinthians, both the Epistles to the Thessalonians, and the Epistle to Philemon.——**2.** *Saints and faithful brethren.* Rather, "holy and faithful brethren." *Colosse* was situated on the little river Lycus, a branch of the Mæander, a little more than a hundred miles inland from the Ægean Sea, east of Miletus.——**5.** *For the hope*, i. e., on account of the hope. Their hope (which was a product of their faith) was the cause of their love. *In the word of the truth*, or "in the true word."——**6.** *And bringeth forth fruit* in all the world.——**7.** *As ye also learned* the truth concerning the grace of God from Epaphras. Epaphras was a Colossian, and had brought news to Rome, to Paul, regarding the Colossian Church. He became a fellow-prisoner of Paul at Rome. See chap. iv. 12, also Philemon 23.——**8.** *Your love in the Spirit*, i. e., your love caused and sustained by the Holy Spirit.——**9.** *We also* as well as Epaphras. *To pray . . . and to desire.* The latter is more intense than the former. *His will*, i. e., Christ's will (ver. 7). *In all wisdom and spiritual understanding.* Better, "in all spiritual wisdom and understanding." Wisdom and understanding are the active and passive complements of the intelligence.

unto all patience and longsuffering with joyfulness;

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

13 Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son:

14 In whom we have redemption through his blood, *even* the forgiveness of sins:

15 Who is the image of the invisible God, the firstborn of every creature:

16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

17 And he is before all things, and by him all things consist:

18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

19 For it pleased *the Father* that in him should all fulness dwell;

20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

21 And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled

22 In the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight:

23 If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister;

24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

25 Whereof I am made a min-

To have these spiritual is to have them directed by God's Spirit.——**11.** *Might.* Rather "strength." A word of the same root with the verb preceding.——**14.** Eph. i. 7.——**15.** *Who is the image of the invisible God.* Comp. Heb. i. 3. *The firstborn.* Comp. Rom. viii. 29 for an explanation of this phrase. Compare also Heb. xii. 23, where it cannot mean *firstborn* literally.——**16.** *For.* Christ's works of creation prove him the image of God and the first-born, i. e., God's Word and Beloved Son.——**18.** *The firstborn from the dead.* Here evidently time is referred to. Christ was the first to rise from the dead to heaven, as a pledge of his people's resurrection.——**19.** *The Father.* These words are rightly introduced from vv. 12 and 13, the intervening verses being parenthetic. *All fulness.* Comp. ii. 9.——**20.** *Having made peace* between Jew and Gentile. See Eph. ii. 14–18. *All things.* See Eph. i. 10.——**21.** See Eph. ii. 1.——**22.** *In the body of his flesh.* See Eph. ii. 15, 16.——**23.** See Eph. iii. 17 and iv. 14. *To every creature.* Rather, "in all the creation."——**24.** See Eph. iii. 13. A new sentence, thus, "Now I rejoice in my sufferings, &c." *Fill up that which is behind* (or "which lacks") *of the afflictions of Christ*, i. e., Do that for your edification which, by the very nature of the case, Christ could not do, to wit, suffer as an earnest disciple. Christ could and did suffer as the head ister, according to the dispensation of God which is given to me for you, to fulfil the word of God;

26 *Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

27 To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

CHAPTER II.

FOR I would that ye knew what great conflict I have for you, and *for* them at Laodicea, and *for* as many as have not seen my face in the flesh;

2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ;

3 In whom are hid all the treasures of wisdom and knowledge.

4 And this I say, lest any man should beguile you with enticing words.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.

6 As ye have therefore received Christ Jesus the Lord, *so* walk ye in him:

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of the Church, but not as one of the members. Paul suffered as one of the members. Comp. Phil. ii. 30 for the same style of expression.——**25.** *To fulfil the word of God*, i. e., "to preach the word of God." The same word is found in Rom. xv. 19.——**26.** *The mystery* was the Messiahship of Jesus. See ver. 27, "Christ in you, the hope of glory."—The argument of this chapter is thus (after the inscription): "I am very thankful for your high Christian character, and pray God constantly to add to your graces and your thankfulness, for God hath redeemed us by His Son, who is the Creator of all and the Head of the Church, and in his redemption has united us all in Himself. Of this gospel of salvation I am a minister and herald, devoting all my energies to this great work."

II.—**1.** *Conflict.* This is intimately connected with the last verse of the preceding chapter, and the word "conflict" is of the same root with the verb "labour" in that verse. Paul evidently alludes to his "laborious attention" to their spiritual interests, such a laborious attention as one gives to the contest or race at the public games. The same word is used as "race" in Heb. xii. 1. It would here include striving in prayer. *Laodicea*, called "Laodicea ad Lycum" to distinguish it from five other places of the name of Laodicea, was in the southwest of Phrygia, only a few miles west of Colosse, and situated on the little river Lycus. This verse seems to show that, in Paul's journeys through Asia Minor, he had been hindered from passing down the Upper Mæander so as to visit Colosse and Laodicea.——**2.** *All riches of the full assurance of understanding, &c.* "All the riches of a certain understanding, to the knowledge of the mystery of the God and Father and of Christ." The mystery or hidden thing was the incarnation of Christ.——**3.** *Wisdom and knowledge.* Comp. i. 9.——**4.** *Beguile*, or "cheat." *Enticing*, or "per-

7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

9 For in him dwelleth all the fulness of the Godhead bodily.

10 And ye are complete in him, which is the head of all principality and power:

11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

12 Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

15 *And* having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

16 Let no man therefore judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the sabbath *days:*

17 Which are a shadow of things to come; but the body *is* of Christ.

18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,

21 (Touch not; taste not; handle not;

22 Which all are to perish with the using;) after the commandments and doctrines of men?

23 Which things have indeed a shew of wisdom in will-worship, and humility, and neglecting of

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suasive."——**5.** *Joying and beholding*, i. e., joying at beholding.——**7.** Comp. i. 23.——**8.** *Spoil*, i. e., "despoil" or "plunder." *Philosophy and vain deceit*, i. e., the vain deceit of philosophy. *Rudiments*, i. e., crude elementary knowledge.——**10.** *Complete.* Lit. "filled." A word from the same root as the word "fulness" in ver. 9. *Which* = who.——**12.** *Buried with him in baptism.* See Rom. vi. 4.——**13.** See Eph. ii. 1.——**14.** See Eph. ii. 15.——**15.** *Spoiled*, i. e., "plundered," "despoiled," or "stripped," as the bodies of the dead on the battle-field. *In it*, i. e., in the cross, or by the cross.——**16.** *Holyday.* Strictly, "feast-day."——**18.** "Let no one wilfully cheat you of your prize by an humble worship of angels (as mediators)."——**19.** Comp. Eph. iv. 15, 16.——**20.** *Rudiments of the world.* See ver. 8. "*Why are ye subject to ordinances* (such as '*touch not* this,' '*taste not* that,' '*handle not* the other,') *which all are* injurious in their use."——**23.** *Will-worship* = mock worship. *Not in any* the body; not in any honour to the satisfying of the flesh.

CHAPTER III.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2 Set your affection on things above, not on things on the earth.

3 For ye are dead, and your life is hid with Christ in God.

4 When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory.

5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

6 For which things' sake the wrath of God cometh on the children of disobedience:

7 In the which ye also walked sometime, when ye lived in them.

8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie not one to another, seeing that ye have put off the old man with his deeds;

10 And have put on the new *man*, which is renewed in knowledge after the image of him that created him:

11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all.

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do* ye.

14 And above all these things *put on* charity, which is the bond of perfectness.

15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

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honour, i. e., not in any honourable service. I consider this parenthetical, and the following words, "to the satisfying of the flesh," will then belong to the will-worship, which merely satisfied a low, carnal religion.—The argument of this chapter is thus: "And my great desire is your growth in Christian experience and freedom from the false doctrines which, under the name of philosophy, would ruin you, taking you away from Christ the only head, and bringing you under the yoke of a religion of mere outward ordinances."

III.—5. *Your members.* For "the sins in your members." Rom. vii. 23. *Mortify*, i. e., slay. *Inordinate affection.* Rather "unnatural lusts." *Covetousness.* See Eph. v. 3.——**7.** *Sometime* = once.——**8.** "But now do ye also, as well as the other Christians, put off all these." *Filthy communication*, or "foul language." Compare this verse with Eph. iv. 31 and v. 4.——**9.** *Put off.* The same word translated in chap. ii. 15 "spoiled," i. e., having stripped off.——**11.** "*Where* (or "in which" new condition) *there is* not *Greek* and *Jew*, *circumcision* and *uncircumcision*, *barbarian*, *Scythian*, *bond*, *free*."——**12.** *Bowels of mercies*, or "a merciful heart."——**13.** *Quarrel.* Rather "cause of complaint." Compare this verse with Eph. iv. 32.——**14.** *Charity.* Rather "love." *Bond of perfectness* = perfect or complete bond.——**15.** *Rule.* Strictly, "pre-

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

17 And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.

18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

19 Husbands, love *your* wives, and be not bitter against them.

20 Children, obey *your* parents in all things: for this is well pleasing unto the Lord.

21 Fathers, provoke not your children *to anger*, lest they be discouraged.

22 Servants, obey in all things *your* masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God:

23 And whatsoever ye do, do *it* heartily, as to the Lord, and not unto men;

24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

CHAPTER IV.

MASTERS, give unto *your* servants that which is just and equal; knowing that ye also have a Master in heaven.

2 Continue in prayer, and watch in the same with thanksgiving;

3 Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:

4 That I may make it manifest, as I ought to speak.

5 Walk in wisdom toward them that are without, redeeming the time.

6 Let your speech *be* always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

7 All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellow servant in the Lord:

8 Whom I have sent unto you for the same purpose, that he

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side as a distributor of prizes." The word is borrowed from the games. *In one body* of believers.——**16.** *Singing with grace in your hearts.* Rather, "by grace singing with your hearts."——**24.** *For ye serve the Lord Christ*, who has the distribution of the inheritance.——**25.** *There is no respect of persons* with God. See Eph. vi. 9. For the passage from ver. 18 to the 2d verse of the following chapter, compare Eph. v. 22–vi. 9.—The argument of this chapter is thus: "If ye have died with Christ and risen again with him, do not conform to the works of this world to which you do not belong, but exhibit all Christian graces in every relation of life."

IV.—**1.** This verse belongs to the preceding chapter.——**2.** *In the same.* Better "in it."——**3.** *Withal* = at the same time. *A door of utterance.* Better literally "a door of the word."——**5.** *Them that are without*, i. e., the unbelievers. Compare 1 Thess. iv. 12. *Redeeming the time.* See Eph. v. 16.——**6.** *Seasoned with salt* of sympathy, so that your word shall be preserved in the hearts of the hearers.——**7.** *Tychicus.*

might know your estate, and comfort your hearts;

9 With Onesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here.

10 Aristarchus my fellow prisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)

11 And Jesus, which is called Justus, who are of the circumcision. These only *are my* fellow workers unto the kingdom of God, which have been a comfort unto me.

12 Epaphras, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis.

14 Luke, the beloved physician, and Demas, greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

16 And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea.

17 And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The salutation by the hand of me Paul. Remember my bonds. Grace *be* with you. Amen.

¶ Written from Rome to the Colossians by Tychicus and Onesimus.

See Eph. vi. 22, 2 Tim. iv. 12, Tit. iii. 12, and Acts xx. 4. Tychicus was probably a Colossian or Ephesian, and had carried news to Rome of the Churches in Asia Minor, and now carried back these epistles from Paul. Or he may have accompanied Paul from Syria, when he went to Rome as a captive. Verse 8th seems to support the latter view.——**9.** *Onesimus, a faithful.* Rather, "Onesimus the faithful." Onesimus was Philemon's fugitive slave going back with Paul's letter to his master at Colosse. See Philemon 10, &c.——**10.** *Aristarchus* was a Thessalonian (Acts xx. 4). He accompanied Paul from Syria (Acts xxvii. 2). *Marcus.* The evangelist Mark, of whom see Acts xii. 12, 25, and xiii. 5, 13, and xv. 37–39. *Sister's son.* An error. It should be "cousin."——**11.** I would understand, "These only of the circumcision are my fellow-workers, &c," for Luke certainly was a comfort to Paul, and in ver. 14 he is shown to be with him. This would show Luke to have been a Gentile.——**12.** *Epaphras.* See i. 7.——**13.** *Laodicea.* See ii. 1. *Hierapolis* was five miles north of Laodicea. Its site and ruins are now called Pambuk-Kalessi.——**14.** *Luke* the evangelist, who had been the companion of Paul in much of his journeying.——**16.** *The epistle from Laodicea.* Supposed to be the epistle to the Ephesians, a copy of which had been sent to Laodicea, the epistle being intended as a circular letter.——**17.** *Archippus* was a member and officer in the Colossian Church, which Church probably met at Philemon's house. See Philemon 2.——**18.** *By the hand of me Paul.* These last few words Paul writes with his own hand, his secretary having written the rest at his dictation.—The argument of this chapter is thus: "Be circumspect and prayerful both for yourselves and for me, and receive the salutations of us at Rome."

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE

THESSALONIANS.

CHAPTER I.

PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians *which is* in God the Father, and *in* the Lord Jesus Christ: Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.

2 We give thanks to God always for you all, making mention of you in our prayers;

3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

4 Knowing, brethren beloved, your election of God.

5 For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:

7 So that ye were ensamples to all that believe in Macedonia and Achaia.

8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.

9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;

10 And to wait for his Son from heaven, whom he raised from

This Epistle was probably written from Corinth in the year 51. It praises the Thessalonians for their graces, urges them to holy living in view of Christ's coming, and bids them not to sorrow on account of their deceased brethren.

I.—**1.** *Silvanus.* Another form of "Silas." See Acts xv. 22, 32, 40, and the two following chapters. Silas and Timothy were both companions of Paul on his second journey, and it was during his second journey that he wrote the two epistles to the Thessalonians. *The church of the Thessalonians.* For the establishment of this Church, see Acts xvii. 1–10.——**3.** *Your work of faith* = your energetic life of faith.——**4.** This verse should read, "Knowing, brethren beloved of God, your election."——**5.** *In power, &c.*, i. e., in the assuring power of the Holy Spirit. This refers probably both to the ordinary and extraordinary gifts of the Spirit. *As ye know what manner of men we were* with the exhibition of spiritual gifts.——**6.** *Followers.* Rather "imitators," as in Eph. v. 1. See note there. *In much affliction.* See Acts xvii. 5–9.——**7.** *Achaia* included, as a Roman province, about the same region as is embraced in the limits of the modern kingdom of Greece. *Macedonia* bordered Achaia on the north.——**8.** Before this verse, understand "Nay, ye were ensamples to more than those." *So that we need not speak any thing* of it.——**9.** *They themselves*, i. e., the people "in every place."——**10.** *Which delivered.* Rather "who delivereth." *The wrath* the dead, *even* Jesus, which delivered us from the wrath to come.

CHAPTER II.

FOR yourselves, brethren, know our entrance in unto you, that it was not in vain:

2 But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.

3 For our exhortation *was* not of deceit, nor of uncleanness, nor in guile:

4 But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

5 For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God *is* witness:

6 Nor of men sought we glory, neither of you, nor *yet* of others, when we might have been burdensome, as the apostles of Christ.

7 But we were gentle among you, even as a nurse cherisheth her children:

8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

9 For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

10 Ye *are* witnesses, and God *also*, how holily and justly and unblameably we behaved ourselves among you that believe:

11 As ye know how we exhorted and comforted and charged every one of you, as a father *doth* his children,

12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.

13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe.

14 For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews:

15 Who both killed the Lord

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to come, or "the coming wrath."—The argument of this chapter is thus (after the inscription): "I am thankful for your lofty Christian character, which has made you examples of a true faith ever since you were first converted."

II.—**2.** *At Philippi.* See Acts xvi. 19–24.——**3.** *Nor of uncleanness* to please the prevailing depraved taste. ——**4.** *We were allowed.* Rather, "we have been approved." *Trieth.* Rather "approveth." The same word translated "allowed" above.——**5.** *Cloak.* Literally "pretence."——**6.** *When we might have been burdensome*, by expecting a support.——**7.** Read thus: "But we were gentle among you. Even as a nursing mother cherisheth her children, so being affectionately desirous, &c."——**9.** *Our labour and travail.* The latter word is the stronger. *Labouring.* Rather "working."——**13.** *Effectually worketh.* Rather "is energetic."——**14.** *Followers.* Rather "imitators."——

Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:

16 Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always: for the wrath is come upon them to the uttermost.

17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

18 Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.

19 For what *is* our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ at his coming?

20 For ye are our glory and joy.

CHAPTER III.

WHEREFORE when we could no longer forbear, we thought it good to be left at Athens alone;

2 And sent Timotheus, our brother, and minister of God, and our fellow labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:

3 That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.

4 For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.

5 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also *to see* you:

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16. *To fill up*, i. e., so that they fill up. Comp. Matt. xxiii. 32. *To the uttermost*, or "to their destruction."——**17.** *Being taken from you.* The word has reference to the separation of parents from children.——**18.** *Satan hindered us.* Perhaps by Paul's sickness (Luke xiii. 16), or perhaps by stirring up opposition to Paul's preaching elsewhere, and thus making Paul stay longer at other places than he had intended.—The argument of this chapter is thus: "Now at that time of my visit to you, you know I was frank and true in preaching, notwithstanding my persecutions, and I felt and acted toward you as a parent toward his children, exhorting you to consistency, which you have indeed shown under great affliction. Hence I have desired to see you again in my love for you, but have been prevented by Satan."

III.—**1, 2.** *We thought it good to be left at Athens alone, and sent Timotheus, our brother.* Paul left Timothy at Berea (Acts xvii. 14), and he probably left word with Timothy to go back to Thessalonica and comfort the afflicted disciples there before he should rejoin Paul at Athens. When Paul arrived at Athens, he sent word back by his escort for Timothy to hurry to him, doubtless after his Thessalonian errand. (Acts xvii. 15.) But Timothy did not reach Paul until Paul had gone on to Corinth. (Acts xviii. 5.) With this explanation the words quoted would mean, "I thought it good to go and stay at Athens alone, and to send Timothy direct from Berea to Thessalonica."——**5.** *For this cause*, like the

7 Therefore, brethren, we were comforted over you in all our affliction and distress by your faith:

8 For now we live, if ye stand fast in the Lord.

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;

10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

11 Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.

12 And the Lord make you to increase and abound in love one toward another, and toward all *men*, even as we *do* toward you:

13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

CHAPTER IV.

FURTHERMORE then we beseech you, brethren, and exhort *you* by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, *so* ye would abound more and more.

2 For ye know what commandments we gave you by the Lord Jesus.

3 For this is the will of God, *even* your sanctification, that ye should abstain from fornication:

4 That every one of you should know how to possess his vessel in sanctification and honour;

5 Not in the lust of concupiscence, even as the Gentiles which know not God;

6 That no *man* go beyond and defraud his brother in *any* matter: because that the Lord *is* the avenger of all such, as we also have forewarned you and testified.

"wherefore" of ver. 1, refers to their persecutions.——**6.** *Now when Timotheus came.* At Corinth. See Acts xviii. 5. *Charity*, i. e., love.——**8.** *Now we live*, i. e., we are revived.——**9.** Omit the word "again."——**10.** *Exceedingly.* A very strong word, meaning "more than superabundantly." It is used in the Septuagint or Greek translation of the Old Testament, and is found in Eph. iii. 20, and 1 Thess. v. 13, as well as here. In the passage in Ephesians it is translated "exceeding abundantly." In the other passage in Thessalonians it is rendered merely "very highly." Although Paul prayed thus earnestly, yet it was not till several years had elapsed that the prayer was answered by a second visit to the Thessalonians. Acts xx. 1, 2.——**11.** *Now God himself and our Father.* Rather, "Now our God and Father himself."——**13.** *Before God, even our Father.* Rather, "before our God and Father."—The argument of this chapter is thus: "And so I sent Timotheus to comfort you, and his report of you has comforted me with very great joy, while I pray earnestly to see you again and for your growth in love and holiness."

IV.—**3.** "For this is the will of God (which will has your sanctification in view), that ye should abstain from fornication." The sentence might be read thus: "For this is the will of God—this is your sanctification, that ye should abstain, &c."——**4.** *In sanctification and honour*, i. e. "in an honourable or praiseworthy sanctity."——**5.** *Not in the lust of concupiscence.* Rather, "Not in unnatural lust." See Col. iii. 5 and Rom. i. 26.——**6.** That he (i. e., the "every one" of ver. 4) do not trespass or overreach his brother in the matter of the use of his carnal desires. *In any matter.* Rather "in the matter," as above. *Of all such.* Rather "for all these" evil

7 For God hath not called us unto uncleanness, but unto holiness.

8 He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit.

9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.

10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;

11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

12 That ye may walk honestly toward them that are without, and *that* ye may have lack of nothing.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore comfort one another with these words.

CHAPTER V.

BUT of the times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

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things. *As we also have forewarned you and testified.* See chap. ii. 16.——**8.** *He therefore that despiseth* this calling unto holiness.——**11.** *And that ye study to be quiet.* Rather, "And that ye be emulous of peace."——**12.** *Honestly.* Rather "creditably" or "becomingly." *And that ye may have lack of nothing* by reason of idleness or neglect of your labour. The Thessalonians had some among them who were probably careless of their livelihood, under the impression that Christ was on the eve of coming. These Paul here rebukes.——**13.** *Others.* Rather "the rest."——**15.** *Prevent.* Old English for "anticipate" or "precede." Paul is probably here meeting a fear of some of the Thessalonians that their dead brethren would not enjoy Christ's coming, which coming they thought close at hand.—The argument of this chapter is thus: "Therefore avoid uncleanness: moreover, avoid disturbance and neglect of occupation, and have no fears for your deceased brethren, who, with us, shall enjoy the coming of Christ."

V.—**1.** *The times and the seasons* of

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6 Therefore let us not sleep, as *do* others; but let us watch and be sober.

7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.

8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation.

9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

10 Who died for us, that, whether we wake or sleep, we should live together with him.

11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;

13 And to esteem them very highly in love for their work's sake. *And* be at peace among yourselves.

14 Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all *men.*

15 See that none render evil for evil unto any *man;* but ever follow that which is good, both among yourselves, and to all *men.*

16 Rejoice evermore.

17 Pray without ceasing.

18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

19 Quench not the Spirit.

20 Despise not prophesyings.

21 Prove all things; hold fast that which is good.

22 Abstain from all appearance of evil.

23 And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

24 Faithful *is* he that calleth you, who also will do *it.*

25 Brethren, pray for us.

26 Greet all the brethren with a holy kiss.

27 I charge you by the Lord, that this epistle be read unto all the holy brethren.

28 The grace of our Lord Jesus Christ *be* with you. Amen.

¶ The first *epistle* unto the Thessalonians was written from Athens.

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our Lord's coming and of the events connected with that coming.——**3.** *When they* (i. e., the wicked) shall say. This verse is probably an allusion to Isaiah xiii. 8.——**8.** Comp. Eph. vi. 14–17.——**10.** *Whether we wake or sleep.* Rather, "whether we watch or sleep." The same word as in ver. 6. The sleep of the Christian is in the grave.——**13.** *Very highly.* Literally "more than superabundantly." See chap. iii. 10.——**15.** *Among yourselves.* Rather "to one another."——**19, 20.** These two verses are intimately associated, both referring to the supernatural gifts of the early Church.——**21.** *Prove all things.* Referring to the prophecies made in their assemblies. Comp. 1 John iv. 1-3.——**22.** *All appearance.* Rather "every form" or "every kind."——**24.** *He that calleth you*, i. e., God.——**26.** *A holy kiss.* Kissing is a common greet-

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE

THESSALONIANS.

CHAPTER I.

PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ:

2 Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

4 So that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure:

5 *Which is* a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:

6 Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you;

7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

11 Wherefore also we pray al-

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ing among men in Oriental climes.—The argument of this chapter is thus: "This coming of Christ shall come unexpectedly to the wicked, but ye are prepared for it. Cultivate, then, all holiness of life in view of that great day."

This Epistle was written from Corinth soon after the first epistle to the Thessalonians in the year 51. In it Paul corrects a misunderstanding of some concerning the time of Christ's coming, and reproves those who by reason of this mistake were neglectful of necessary worldly duties and those who were disorderly.

I.—**1, 2.** See 1 Thess. i. 1.——**3.** *Charity*, i. e., love.——**4.** *Patience*, i. e., patience of hope (1 Thess. i. 3).——**5.** Their faith and patience of hope were a proof that God designed them for his kingdom of glory, rest in which would be a most righteous substitute for their present persecutions.——**6.** *Seeing it is a righteous thing.* Referring to the "righteous judgment" of ver. 5.——**7.** *With his mighty angels.* Literally, "with the angels of his power."——**10.** *Because our testimony among you was believed.* This implies a sentence understood before it, thus: "And to be admired by you." *In that day*, i. e., of Christ's glorious coming.——**11.** *Where-*

ways for you, that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power:

12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

CHAPTER II.

NOW we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him,

2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

3 Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

5 Remember ye not, that, when I was yet with you, I told you these things?

6 And now ye know what withholdeth that he might be revealed in his time.

7 For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way.

8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

9 *Even him*, whose coming is

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fore. Literally "to which," i. e., "to which end, even your glory in Christ." *Of this calling.* Rather, "of his calling," i. e., to glory. *And the work.* Better "even the work." God's goodness was manifested in their work of faith. *Work of faith.* See 1 Thess. i. 3. —The argument of this chapter is thus: "I rejoice in your faith exhibited in persecutions, a faith which shall be rewarded at Christ's coming, when your troublers shall be fearfully punished."

II.—**1.** *By the coming.* Rather, "in regard to the coming." The Thessalonians had misconstrued, probably, Paul's words in his first epistle (chap. iv. 17). Here Paul corrects their error.——**2.** *By spirit*, i. e., by any spiritual communication made miraculously in the assembly. They might misconstrue such a communication as they misconstrued Paul's first epistle. *Nor by letter as from us.* Rather, "nor by letter as by us," i. e., nor by letter (referring to Paul's first epistle), as if it were my design to trouble you. It is as much as to say, "If you think my letter has so troubling an interpretation, you are mistaken."——**3.** *A falling away.* Literally "an apostasy." *The son of perdition.* The same epithet is given to Judas, John xvii. 12.——**4.** *Above all.* Rather "against every one."——**6.** *Ye know what withholdeth.* Perhaps, God's providence; perhaps, the restoration of the Jews.——**7.** *He who now letteth will let.* The Old English for "he who now hindereth will hinder." It is the same word translated "withholdeth" in ver. 6. Evidently the same hindrance is here referred to. This use of a verb meaning "to let" for "to hinder" is found also in Plato, at the close of the twelfth book of the Laws, where he says "the city must be let from being inhabited," i. e., must be let off from being inhabited, or must be hindered from being inhabited.——**8.** *Whom the Lord shall consume, &c.* Isaiah xi. 4. *Spirit.* Rather "breath." ——**9.** *With all power.* Or, "with every after the working of Satan with all power and signs and lying wonders,

10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong delusion, that they should believe a lie:

12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

13 But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace,

17 Comfort your hearts, and stablish you in every good word and work.

CHAPTER III.

FINALLY, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you:

2 And that we may be delivered from unreasonable and wicked men: for all *men* have not faith.

3 But the Lord is faithful, who shall stablish you, and keep *you* from evil.

4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

5 And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you:

8 Neither did we eat any man's bread for nought; but wrought with labour and travail night and

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sort of miracle."——**11.** *Strong delusion.* Literally "an energy of error." *A lie.* Rather "*the lie.*"——**15.** *Whether by word or our epistle.* Rather, "whether by our word or epistle."——**16.** *God, even our Father.* Rather "our God and Father."—The argument of this chapter is thus: "Do not be troubled as if Christ's coming was at hand, for a great apostasy must first come. Only stand fast in the faith."

III.—**1.** *May have free course.* Rather "may run." (Psalm cxlvii. 15.)——**2.** *Unreasonable and wicked men.* Rather by hendiadys, "monstrously wicked men."——**5.** *Patient waiting for Christ.* Rather "patience of Christ."——**6.** *Tradition* = doctrine.——**7.** *Follow.* Rather "imitate."——**8.** *Labour and travail.* See 1 Thess. ii. 9.——**9.** *Follow.* As in ver. 7.——**11.** To preserve the play upon the words found in the original, day, that we might not be chargeable to any of you:

9 Not because we have not power, but to make ourselves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

13 But ye, brethren, be not weary in well doing.

14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

15 Yet count *him* not as an enemy, but admonish *him* as a brother.

16 Now the Lord of peace himself give you peace always by all means. The Lord *be* with you all.

17 The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

18 The grace of our Lord Jesus Christ *be* with you all. Amen.

¶ The second *epistle* to the Thessalonians was written from Athens.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO

TIMOTHY

CHAPTER I.

PAUL, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope;

2 Unto Timothy, *my* own son in the faith: Grace, mercy, *and* peace, from God our Father, and Jesus Christ our Lord.

3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,

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we should read, "Busy not at all, but are busybodies."——**16.** *By all means* = in every way.——**17.** This and the verse following were evidently written by Paul's own hand, the rest of the epistle being written by an amanuensis at his dictation. Comp. 1 Cor. xvi. 21, Col. iv. 18.—The argument of this chapter is thus: "Pray for me, and avoid all disorderly conduct and idleness, reproving any of your number who departs from this counsel."

This Epistle was written probably from Macedonia in the year 66, after Paul's first imprisonment. In it he instructs Timothy how to superintend the Church at Ephesus.

I.—**1.** Omit "which is" before "our hope." It is no more necessary there than it is before "our Saviour."——**2.** *Timothy.* See Acts xvi. 1–3. *Grace* is kindness; *mercy* is a specific sort of kindness, to wit, that to the miserable.

4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: *so do.*

5 Now the end of the commandment is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned:

6 From which some having swerved have turned aside unto vain jangling;

7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

8 But we know that the law *is* good, if a man use it lawfully;

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

11 According to the glorious gospel of the blessed God, which was committed to my trust.

12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief.

14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

15 This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

17 Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.

18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

19 Holding faith, and a good

——**4.** *Minister*, or "furnish."——**5.** *The commandment*, which is mentioned in ver. 3, "That thou mightest charge (command) some that they teach no other doctrine."——**7.** *Affirm*, i. e., say with asseveration.——**12.** *Who hath enabled me* to discharge this trust.——**13.** *Injurious.* Rather "an insolent man."——**14.** God's grace so abounded to me that I obtained not only mercy and pardon, but also faith and love in Christ.——**16.** *In me first.* Rather "in me the chief." It is the same word translated "chief" just before, and it refers to that.——**18.** *This charge*, or "this commandment." The same mentioned in vv. 3 and 5. It was the charge of Timothy to the Church at Ephesus to maintain a pure doctrine, with which charge he was entrusted by Paul. *According to the prophecies which went before on thee.* Doubtless, prophecies made in the Church under the Spirit's influence, and designating Timothy as a leader in the Church. *By them.* Or, "in accordance with them," i. e., the prophecies. *A good warfare.* Rather "the good warfare," i. e., of faith.——

conscience; which some having put away, concerning faith have made shipwreck:

20 Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

CHAPTER II.

I EXHORT therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men;

2 For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

3 For this *is* good and acceptable in the sight of God our Saviour;

4 Who will have all men to be saved, and to come unto the knowledge of the truth.

5 For *there is* one God, and one mediator between God and men, the man Christ Jesus;

6 Who gave himself a ransom for all, to be testified in due time.

7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and* lie not,) a teacher of the Gentiles in faith and verity.

8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair,

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19. *Which* good conscience *some having put away.*——**20.** *Hymeneus.* See 2 Tim. ii. 17. *Alexander* was a very common name. Perhaps Alexander the coppersmith is intended. See 2 Tim. iv. 14. *I have delivered unto Satan.* See 1 Cor. v. 5.—The argument of this chapter is thus: "Charge the Ephesians to maintain a pure doctrine, and not to be led away by useless questions, suggested by false teachers, who talk greatly about the law, without comprehending it. The law is explained by that gospel, of which I, the chief of sinners, have been made a minister. Charge the Ephesians as I say, and cling to a true faith and a good conscience."

II.—**2.** *Godliness and honesty.* Rather "religiousness and gravity." The former word is always translated "godliness" in our version, but its adjective is thrice (Acts x. 2, 7, and xxii. 12) rendered "devout," and its verb is rendered (Acts xvii. 23 and 1 Tim. v. 4) "worship" and "show piety." The word has reference to a consistent religious deportment. The latter word is rightly translated in chap. iii. 4 and in Tit. ii. 7 "gravity," and its adjective in chap. iii. 8, 11 and Tit. ii. 2 "grave." It has reference to a freedom from all unbecoming levity. The two words together regard a dignified correctness of religious life.——**4.** *Who will have all men.* Or, "who wisheth all men." Comp. 2 Pet. iii. 9.——**5.** *For* (however men may be ranked in classes) *there is* but *one God, &c.*——**6.** *To be testified in due time.* Rather, "the testimony in its proper time." Christ's life and death upon earth was the great testimony of God's love and faithfulness, and occurred in the "fulness of time." (Gal. iv. 4.)——**7.** Comp. Gal. i. 20, also Rom. ix. 1 and 2 Cor. xi. 31. *Whereunto,* i. e., to which testimony. *In faith and verity,* i. e., in a true faith.——**8.** Resumption from ver. 4. *Without wrath and doubting,* i. e., with meekness and faith.——**9.** *In modest apparel.* Rather "in orderly apparel." The same adjective is translated "of good behaviour" in chap. iii. 2, where also it might be rendered "orderly." *Shamefacedness,* or "modesty." *Sobriety,* or "moderation." *Broidered hair.* Lit. "twisted things." It may be braided hair, or it may be "wreaths" or "chaplets" worn on any part of the person. *Array,* or or gold, or pearls, or costly array;

10 But (which becometh women professing godliness) with good works.

11 Let the woman learn in silence with all subjection.

12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

13 For Adam was first formed, then Eve.

14 And Adam was not deceived, but the woman being deceived was in the transgression.

15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

CHAPTER III.

THIS *is* a true saying, If a man desire the office of a bishop, he desireth a good work.

2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

4 One that ruleth well his own house, having his children in subjection with all gravity;

5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

8 Likewise *must* the deacons *be* grave, not double-tongued, not given to much wine, not greedy of filthy lucre;

9 Holding the mystery of the faith in a pure conscience.

"garments."——**10.** *Godliness.* A different word from that in ver. 2.——**13.** *Then Eve* as his help-meet.——**14.** *And Adam was not deceived* by the serpent. *Was in the transgression.* As we say, "was in fault."——**15.** *In childbearing*, whose sorrows were ordered as her curse. The interpretation "by means of childbearing" (i. e., by means of Christ, born of woman) seems harsh. Our English version is defended by a like translation of 1 Pet. iii. 20, and by classic authority.—The argument of this chapter is thus: "Let prayers be made for kings as well as others, for there is one God to all. And while men pray in Church, let the women be modestly attired, and remain silent."

III.—**1.** *This is a true saying.* The same phrase translated "this is a faithful saying" in chapter i. 15, 2 Tim. ii. 11, and Titus iii. 8. *Desire . . . desireth.* Different words in the Greek. "Seek after . . . desireth."——**2.** *Vigilant.* Rather "sober." *Sober*, or "moderate." *Of good behaviour*, or "orderly."——**3.** *Not greedy of filthy lucre.* Rather "not greedy of gain." *Patient.* Rather "fair-minded" or "reasonable." *Not a brawler, not covetous.* These are single negative words in the Greek, and might be rendered "uncontentious, unavaricious." The latter half of the verse is the complement of the former half, thus, "Not a man quarrelsome over his cups but fair-minded, not a striker but uncontentious, not greedy of gain but unavaricious."——**6.** *Being lifted up with pride.* Rather "being stupidly conceited." *The condemnation of the devil.* This, like "the snare of the devil" in the next verse, is, I think, to be interpreted of the condemnation which the devil is seeking to gain against the saints, through their fall. It may mean "the same condemnation into which the devil has fallen through pride."——**8.** *Not greedy, &c.* See ver. 3.——**9.** *The mys-*

10 And let these also first be proved; then let them use the office of a deacon, being *found* blameless.

11 Even so *must their* wives *be* grave, not slanderers, sober, faithful in all things.

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto thee shortly:

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

CHAPTER IV.

NOW the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

3 Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

4 For every creature of God *is*

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tery of the faith, i. e., the mystery which faith opens. See Eph. i. 9 and vi. 19.——**10.** *Blameless.* Rather "unaccused." A different word from that in ver. 2.——**11.** *Their wives.* Rather "the deaconesses," referring to an office in the Church. See Rom. xvi. 1. *Sober.* Wrongly translated "vigilant" in ver. 2.——**13.** *Purchase*, or "win." *Degree*, or "rank."——**15.** *Pillar and ground*, or "column and foundation," i. e., a temple. Perhaps the phrase "house of God" (Heb. Bethel) suggested an allusion to Jacob's "pillar and ground" at Bethel.——**16.** *The mystery of godliness.* Rather "the mystery of religion," i. e., the mystery which our religion has revealed to it. See the phrase "the mystery of the faith," in ver. 9.—The argument of this chapter is thus: "Let bishops, deacons, and deaconesses be carefully selected with suitable qualifications for their high offices. I give you special injunctions so that you may be able to act judiciously in my absence, for the Church, as the temple of the truth and as holding the great mystery of Christ, should be wisely governed."

IV.—1. The connection with the preceding chapter is this: "I have urged you to watch well the Church, as the temple and guardian of the truth, but think not, because it is the temple of the truth, that evil cannot enter it, for the Spirit speaketh expressly, &c." *The Spirit speaketh expressly* now by me Paul. Paul had before to these Ephesians (of whom Timothy had the charge) given this same declaration, but not with this particularity. See Acts xx. 29, 30.——**2.** I approve heartily of Scholefield's translation, thus: "Doctrines of dæmons, through the hypocrisy of liars, who have their own conscience seared with a hot iron." Those who depart from the faith are represented as listening to false spirits and giving their belief to doctrines regarding dæmons or departed spirits, which doctrines are propagated by lying pretenders to Christianity, who have cauterized consciences.——**3.** *Forbidding to marry.* That is, these lying good, and nothing to be refused, if it be received with thanksgiving:

5 For it is sanctified by the word of God and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

7 But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness.

8 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

9 This *is* a faithful saying, and worthy of all acceptation.

10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

11 These things command and teach.

12 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

13 Till I come, give attendance to reading, to exhortation, to doctrine.

14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

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hypocrites forbid their disciples to marry.——**4.** *Nothing*, or "not at all."——**5.** *By the word of God*, i. e., by partaking with a sense of the liberty given in the word of God, which destroys the old distinction of meats. *And prayer.* This word, translated "prayer," occurs only once besides this in the New Testament, to wit, in chap. ii. 1, where it is translated "intercession." Its verb occurs five times, and is translated "dealt with" (Acts xxv. 24) and "maketh intercession" (Rom. viii. 27, 34, xi. 2, Heb. vii. 25). It seems to designate a sort of familiar, colloquial prayer. See Rom. xi. 3 for an example.——**6.** *If thou put the brethren in remembrance of.* Rather, "If thou counsel the brethren." *Nourished up in the words of* the *faith and* the *good doctrine* which *thou hast* followed.——**7.** A new sentence begins in the middle of this verse. Thus, "And exercise thyself in piety, for bodily exercise (which young men so covet to excel in) profiteth but a little, but this exercise in piety is profitable for all things." This sentence is not to be closely connected with the injunction regarding fables, as our editions make it.——**9.** *This is a faithful saying*, to wit, that of ver. 8.——**10.** This "for" implies a phrase suppressed, thus, "So earnest are we in urging this exercise in piety, that we would risk everything else for it, *for therefore we both labour, &c.*"——**12.** *Despise thy youth* by any indiscretions on thy part. *Conversation.* Rather "occupation."——**14.** *The gift.* Some miraculous power, doubtless. *By prophecy.* Compare chap. i. 18.——**15.** "Practise these things, live in them, that thy progress may be apparent in all things."—The argument of this chapter is thus: "Deceiving teachers shall hereafter make inroads into the Church. Admonish the brethren of this, and exercise thyself constantly in true piety, as an example to the flock."

CHAPTER V.

REBUKE not an elder, but entreat *him* as a father; *and* the younger men as brethren;

2 The elder women as mothers; the younger as sisters, with all purity.

3 Honour widows that are widows indeed.

4 But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.

5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

6 But she that liveth in pleasure is dead while she liveth.

7 And these things give in charge, that they may be blameless.

8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

9 Let not a widow be taken into the number under threescore years old, having been the wife of one man,

10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

12 Having damnation, because they have cast off their first faith.

13 And withal they learn *to be* idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

15 For some are already turned aside after Satan.

16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

V.—**3.** *Widows.* From ver. 9, these widows seem to have formed a class of church beneficiaries, who appear to have had some official duties. *Widows indeed*, i. e., acting prudently and with gravity, as becomes widows, and really needing help.——**4.** *Nephews.* Old English for "descendants." *Let them* (the children or grandchildren) *learn first to shew piety at home* by requiting *their parents* with a proper maintenance.——**5.** *Desolate*, or "left alone." *Trusteth.* Literally "has trusted."——**6.** *Pleasure*, i. e., sinful pleasure. The word "liveth" ought not to be repeated. The verse would be better, "but the wanton one while living is dead."——**8.** *An infidel.* Better "an unbeliever."——**10.** *If she have washed the saints' feet.* An allusion to an Oriental custom of hospitality. It is thus equivalent to saying, "if she have shown courtesy to her guests."——**11.** *Wanton*, or "rebellious." *They will marry.* Rather, "they wish to marry."——**12.** *Damnation.* Rather "condemnation." *Their first faith*, 18 For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer *is* worthy of his reward.

19 Against an elder receive not an accusation, but before two or three witnesses.

20 Them that sin rebuke before all, that others also may fear.

21 I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

23 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

24 Some men's sins are open beforehand, going before to judgment; and some *men* they follow after.

25 Likewise also the good works *of some* are manifest beforehand; and they that are otherwise cannot be hid.

CHAPTER VI.

LET as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed.

2 And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

3 If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

5 Perverse disputings of men of

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i. e., the first warmth and energy of their faith.——**18.** *Thou shalt not, &c.* Deut. xxv. 4. *The labourer, &c.* This is not a quotation, but the words of Paul.——**22.** *Lay hands* in order to exercise a miraculous power. Comp. chap. iv. 14 and 2 Tim. i. 6. Timothy might become a partaker of other men's sins by healing sicknesses caused by licentious living, thus encouraging men to continue in vice.——**23.** This counsel is inserted here, as Dr. Scott suggests, from the thought of Timothy's great labours just enumerated, and the need of tonics to overcome his natural weakness of body in so much toil.——**24.** *Open.* Same word as that translated "manifest" in the succeeding verse. These two verses are closely connected with ver. 22, thus: "Be careful not to connive at sin, where you see its signs, for some men's sins are manifest beforehand (by disease, &c.)." Compare note on ver. 22. The argument of this chapter is thus: "Treat all the church members with courtesy. Receive among the church beneficiaries only those who are worthy. Honour the elders. Use thy gift of healing so as not to help sin."

VI.—**2.** *Because they are faithful and beloved*, i. e., the masters. *Partakers of the benefit.* This should precede the other clause, thus: "because the partakers of the benefit of their service (i. e., the masters) are faithful and beloved." That fact should make them yield the service the more readily.——**3.** *Wholesome.* Elsewhere rendered "sound." *Godliness*, or "piety."——**4.** *He is proud.* Rather, "he is stupidly conceited." The same word as in chap. iii. 6 and in 2 Tim. iii. 4 (high-corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

6 But godliness with contentment is great gain.

7 For we brought nothing into *this* world, *and it is* certain we can carry nothing out.

8 And having food and raiment, let us be therewith content.

9 But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.

10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

13 I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession;

14 That thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:

15 Which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords;

16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.

17 Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

18 That they do good, that they be rich in good works, ready to distribute, willing to communicate;

19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

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minded). *Doting.* Literally "sick," or "morbid."——**5.** *Perverse.* Rather "useless." *Gain is godliness.* Rather "religion is gain." *Gain*, i. e., worldly gain.——**6.** *Godliness*, or "religion." *Gain*, i. e., heavenly gain, even for this world.——**7.** *This world.* Rather "the world."——**9.** *They that will be rich*, i. e., they that wish to be rich. *Temptation and a snare*, or "an ensnaring temptation." *Destruction and perdition*, or "destructive calamity."——**10.** *Of all evil.* Rather "of all evils," i. e., of all kinds of evil.——**11.** *Man of God.* A title of a religious teacher.——**12.** *Professed a good profession.* Rather, "confessed the good confession."——**13.** *Quickeneth*, i. e., maketh alive. *A good confession.* Rather "the good confession." See ver. 12. *Before.* Rather "of."——**14.** *This commandment*, or charge given in this epistle. *Unrebukable.* Translated "blameless" in chaps. ii. 2 and v. 7.——**15.** "Which appearing the blessed and only Potentate, the King of kings and Lord of lords, will show in its proper time."——**16.** *Immortality*, i. e., an immortal nature. *Which no man can approach unto.* Rather "inaccessible."——**19.** *Lay hold*

20 O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called:

21 Which some professing have erred concerning the faith. Grace *be* with thee. Amen.

¶ The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO

TIMOTHY.

CHAPTER I.

PAUL, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,

2 To Timothy, *my* dearly beloved son: Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord.

3 I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

6 Wherefore I put thee in re-

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on eternal life. See ver. 12.——**20.** *Oppositions.* Literally "antitheses," i. e., contradictions, metaphysical subtleties, where reason beyond the sphere of reason contradicts reason.—The argument of this chapter is thus: "Let servants be obedient to their masters, and withdraw from those who teach differently, and who lay so great stress on the good things of this life. Seek the things of eternal life and keep my charge. Tell the rich in this world's goods to be generous, and let them seek riches above thereby. Avoid metaphysical subtleties."

This Epistle was written from Rome probably in the year 67, during Paul's second imprisonment, and not long before his execution. In it he urges Timothy to faithfulness in his calling in the midst of opposition of false doctrine and persecutions.

I.—**1.** *According to the promise of life.* Paul was an apostle in pursuance of that dispensation of grace which gave the promise of life eternal.——**3.** *Without ceasing I have remembrance.* Rather, "I have continual remembrance."——**4.** *Being mindful of thy tears* of sympathy for me. This is parenthetical.——**5.** *I am persuaded that in thee also.* Omit "that," or else insert after "that" the words "it dwells."——**6.** *Wherefore,* i. e., because of my love and desire for you. *Stir up.* Literally "rekindle." *The gift of God.* Comp. 1 Tim. i. 18 and iv. 14. The miraculous gift is evidently referred to. In 1 Tim. iv. 14 it is said to have been given with the membrance, that thou stir up the gift of God, which is in thee by the putting on of my hands.

7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

9 Who hath saved us, and called *us* with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began;

10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things: nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

15 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

16 The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:

17 But, when he was in Rome, he sought me out very diligently, and found *me*.

18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

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laying on of the hands of the presbytery, but here by the putting on of Paul's hands. Paul was one of the elders, doubtless, present, and perhaps represented the body in the act.——**7.** "For God gave us not a spirit of timidity (i. e., miraculous powers to be timidly used), but of power to be exercised in love and discretion."——**8.** *The testimony of our Lord* by preaching, and the use of the miraculous power. Be not ashamed *of me his prisoner. According to the power of God*, i. e., by God's strength in you.——**9.** *Which was given us*, i. e., the grace was given us. *Before the world began.* Literally "before eternal times."——**10.** *Abolished*, or "made utterly void or worthless."——**12.** *For which cause*, i. e., the proclamation of Christ's gospel. *Against that day*, i. e., the day of Christ's appearing. Compare 2 Thess. i. 10 and ii. 2.——**13.** *Form*, or "outline." *Which thou hast heard of me.* This is parenthetic.——**14.** *That good thing which was committed unto thee*, i. e., the doctrine of salvation in the outline of sound words.——**16.** *Onesiphorus.* See chap. iv. 19. He was doubtless an Ephesian.——**18.** *In that day.* See ver. 12. *Unto me.* These words are not in the Greek, and should be omitted. Paul probably alludes to the services of Onesiphorus to the Church generally at Ephesus. *Very well.* Rather, "better" than I.—The argument of this chapter is thus: "Prizing your faith, I write to urge you to renewed exertion in your high office

CHAPTER II.

THOU therefore, my son, be strong in the grace that is in Christ Jesus.

2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

3 Thou therefore endure hardness, as a good soldier of Jesus Christ.

4 No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.

5 And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully.

6 The husbandman that laboureth must be first partaker of the fruits.

7 Consider what I say; and the Lord give thee understanding in all things.

8 Remember that Jesus Christ of the seed of David was raised from the dead, according to my gospel:

9 Wherein I suffer trouble, as an evil doer, *even* unto bonds; but the word of God is not bound.

10 Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

11 *It is* a faithful saying: For if we be dead with *him*, we shall also live with *him:*

12 If we suffer, we shall also reign with *him:* if we deny *him*, he also will deny us:

13 If we believe not, *yet* he abideth faithful: he cannot deny himself.

14 Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, *but* to the subverting of the hearers.

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of preacher of Christ's glorious gospel, in which office I am a cheerful sufferer."

II.—**1** *In the grace*, i. e., in the gospel of grace. See Col. i. 6 and Tit. ii. 11.——**2.** "And the things that thou hast heard from me by many witnesses," i. e., whatever you have ample testimony for, as being really my doctrine.—**3.** *Endure hardness.* Rather "endure affliction," or trouble. The preaching of the gospel (ver. 2) would naturally produce persecution (ver. 3).——**4.** As a good soldier, you will avoid entangling yourself with the world.——**5.** And you will keep all the laws of the Christian life.——**6.** And your faithful labour shall be early rewarded. The emphasis is on the words "that laboureth." It is the *faithful*, *hard-working* farmer, who shall have the earliest enjoyment of the fruits.——**7.** *And the Lord give.* Rather, "for may the Lord give."——**9.** *I suffer trouble.* The same word as is above translated (ver. 3) "endure hardness."——**10.** *Therefore*, i. e., because the word of God is not bound, but does its work, however *I* may be bound.——**11.** *It is a faithful saying.* I would refer this to the preceding, as is the case in 1 Tim. iv. 9 and Tit. iii. 8; thus: The word of God is not bound, and therefore I do not care how much I may be bound, for the work of salvation must go on; this is a faithful saying. For if we be dead with him to sins, as our imprisonment and persecutions testify we are, we shall also live with him in holiness; if we suffer here by persecution, it is a little matter, for we shall soon reign with him; while on the other hand, if we deny him or are unbelieving, he will punish us, but his word shall not be hindered. The idea is, that it is of little moment either to the word of God or to

15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

16 But shun profane *and* vain babblings: for they will increase unto more ungodliness.

17 And their word will eat as doth a canker: of whom is Hymeneus and Philetus;

18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work.

22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

23 But foolish and unlearned questions avoid, knowing that they do gender strifes.

24 And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient,

25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

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us whether we suffer or not, for the word will have free course, and we (if Christ's) shall soon have our heavenly reward. If not Christ's, we shall be punished.——**15.** *Rightly dividing.* Lit. "cutting in a straight line." That is, not turning aside for anything in the regular prosecution of the work of a preacher of the word.——**16.** *They will increase* or advance, i. e., those who indulge in these profane and vain babblings.——**17.** *Their.* See preceding note. *A canker.* Lit. "gangrene." *Hymeneus.* See 1 Tim. i. 20. He began by casting away his conscientiousness, and then, losing his faith, indulged in vain speculations instead. Compare the two passages.——**19.** Read, "Nevertheless the firm foundation of God standeth." The Church is built on the firm foundation of God, and cannot be skaken by such men as Hymeneus. *Having this seal.* Referring, it is thought, to an inscription usually placed on foundations, like the inscription on a signet-ring. Notice that the words are in the singular. This leads me to consider only the first sentence as the seal or inscription, and the fact that the second sentence is not a quotation from the Old Testament, while the first is a quotation, forms additional argument. I would read the passage thus: "Having this seal, 'the Lord knew them that are his,' and let every one who nameth the name of the Lord depart from iniquity such as these vain speculators encourage." We may regard a parenthesis as extending from ver. 16, at the word "babblings," to ver. 19, at the words "and let every one." *The Lord knoweth.* Rather "the Lord knew," or has known. This is a copy of the Greek version of the Old Testament in Num. xvi. 5.——**21.** *Purge himself from these*, or "cleanse himself from these vain babblers."——**22.** *Flee also.* Rather "But flee." *Youthful lusts.* Rather "youthful desires" for vain speculations and verbal controversies. *Charity.* Rather "love."——**23.** *Unlearned*, or "ignorant questions," founded in ignorance of true religion.——**24.** *Patient*, or "for-

26 And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

CHAPTER III.

THIS know also, that in the last days perilous times shall come.

2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

4 Traitors, heady, highminded, lovers of pleasures more than lovers of God;

5 Having a form of godliness, but denying the power thereof: from such turn away.

6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

7 Ever learning, and never able to come to the knowledge of the truth.

8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

9 But they shall proceed no further: for their folly shall be manifest unto all *men*, as theirs also was.

10 But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,

11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of *them* all the Lord delivered me.

12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.

13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them;*

15 And that from a child thou hast known the holy Scriptures,

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bearing."——**26.** *May recover themselves.* Lit. "may become sober again." *At his will.* Rather "to his will," i. e., to do his will.—The argument of this chapter is thus: "Be faithful and willing to suffer for Christ, for our suffering is but of little moment, so long as God's word is glorified, as it shall be. Avoid vain speculations of an ignorant philosophy, and strive to release others from such Satanic bondage."

III.—**1.** *Perilous*, or "troublous." Comp. 1 Tim. iv. 1–3.——**2.** *Blasphemers*, i. e., calumniators.——**3.** *Trucebreakers.* Rather, "that will not make truce," i. e., implacable. *Incontinent*, or "uncontrolled." *Fierce.* A negative word, "untame." *Despisers of those that are good.* A negative word, "not fond of the good."——**4.** *Heady*, or "rash." *Highminded.* Rather "stupidly conceited."——**6.** *Lusts*, or "desires."——**7.** *Ever learning.* This refers to the silly women.——**8.** *Jannes and Jambres.* Names (probably Egyptian) given by the Rabbins to two of the Egyptian magicians who opposed Moses. *Reprobate.* Rejected, as unapproved.——**9.** *Theirs*, i. e., that of Jannes and Jambres.——**10.** *Fully known.* Literally "followed up." *Charity*, or "love."——**11.** *Antioch.* Acts xiii. 50. *Iconium.* Acts xiv. 2. *Lystra.* Acts xiv. 19.——**12.** *Godly*, or "religiously."——**17.** *Perfect*, or "completely sound."—The argument of this chapter is thus: "Here-which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17 That the man of God may be perfect, thoroughly furnished unto all good works.

CHAPTER IV.

I CHARGE *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4 And they shall turn away *their* ears from the truth, and shall be turned unto fables.

5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

6 For I am now ready to be offered, and the time of my departure is at hand.

7 I have fought a good fight, I have finished *my* course, I have kept the faith:

8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

9 Do thy diligence to come shortly unto me:

10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

12 And Tychicus have I sent to Ephesus.

13 The cloak that I left at

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after the Church will contain depraved men who will make havoc with weak souls. Beware of such, and follow my example of suffering for Christ, and cling to the holy Scriptures."

IV.—**1.** *Quick*, i. e., "living."——**2.** *Be instant.* Or, "stand to your post." *In season, out of season*, i. e., whether suiting your convenience or not.——**3.** *Having itching ears.* Not the teachers, but the people who will not endure sound doctrine.——**5.** *Watch.* Rather "be sober."——**6.** *I am now ready to be offered.* Rather, "I am now being poured out as a libation." Comp. Phil. ii. 17. The apostle may refer here, as there, to his being, as it were, a libation on the sacrifice of faith offered by the Church; or else to his being a libation on the sacrifice of Christ; i. e., his death, now close at hand, would go toward the furtherance of the Church which the sacrifice of Christ had saved.——**7.** *A good fight.* Rather "the good fight." *My course.* Rather "the course."——**8.** *A crown.* Rather "the crown."——**9.** *Do thy diligence.* Simply "strive," or "study."——**10.** *Hath forsaken*, or "forsook." *Is departed*, or "went." *Crescens* and *Titus* are only mentioned as being absent, not as loving the present world.——**11.** *For the ministry.* Simply "for service."——**13.** *The cloak.* Probably a "wrapper," or "overcoat." *The*

Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.

14 Alexander the coppersmith did me much evil: the Lord reward him according to his works:

15 Of whom be thou ware also; for he hath greatly withstood our words.

16 At my first answer no man stood with me, but all *men* forsook me: *I pray God* that it may not be laid to their charge.

17 Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion.

18 And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen.

19 Salute Prisca and Aquila, and the household of Onesiphorus.

20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

¶ The second *epistle* unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

THE EPISTLE OF PAUL TO
TITUS.

CHAPTER I.

PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

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parchments. Probably unwritten upon.——**15.** *Be thou ware*, i. e., be on thy guard.——**16.** *Answer*, i. e., hearing at the court.——**19.** *Prisca.* The same as Priscilla. See Acts xviii. 2.——**20.** *Erastus* was chamberlain of Corinth. See Rom. xvi. 23. *Trophimus.* See Acts xx. 4 and xxi. 29. *Miletum.* Rather "Miletus."——**21.** *Do thy diligence.* See ver. 9.—The argument of this chapter is thus: "Remain steadfast in thy work, in the preaching of sound doctrine, in the same course which I am now completing, about to obtain my heavenly reward." Then follow salutations and the benediction.

This Epistle was probably written about the same time and from the same place with the first epistle to Timothy, and for a like purpose, Titus being in Crete. See 1 Timothy.

I.—**1.** *A servant*, or slave. Paul styles himself so (in the inscription) only in this epistle and those to the Romans and to the Philippians. He also gives himself this epithet in Gal. i. 10. James, Peter (in his second epistle), and Jude

2 In hope of eternal life, which God, that cannot lie, promised before the world began;

3 But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;

4 To Titus, *mine* own son after the common faith: Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

6 If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.

7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;

8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

12 One of themselves, *even* a prophet of their own, said, The Cretians *are* always liars, evil beasts, slow bellies.

13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;

14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

15 Unto the pure all things *are* pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled.

16 They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate.

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also use the same in the inscription. *According to, &c.* Paul was an apostle in pursuance of that dispensation of grace which called forth the faith of God's elect and the acknowledging of the truth. *Which is after godliness*, i. e., which is not a mere intellectual acknowledgment, but a hearty acceptance.——**2.** *In hope, &c.*, i. e., this godly acknowledgment of the truth is accompanied by an expectation of eternal life. *Promised*, or "ordered." *Before the world began.* The same expression as in 2 Tim. i. 9, which see.——**3.** *His word* regarding this eternal life.——**6.** *Not accused of riot or unruly*, i. e., the children.——**7.** *Not given to filthy lucre.* Same phrase as in 1 Tim. iii. 3, which see.——**8.** *A lover of good men.* Rather, "a lover of the good."——**9.** *To exhort* men, *and to convince gainsayers.*——**12.** *A prophet of their own.* Epimenides, who bore a high reputation for sanctity in the 6th century before Christ. *Liars.* "To Cretize" was synonymous with "to lie" in ancient times. *Evil beasts*, i. e., cruel. *Slow bellies*, i. e., sluggish natures, given to gluttony.——**15.** *Unto the pure all things are pure.* Here is, doubtless, a reference to the Jewish teachings of clean and unclean meats.—The argument of this chapter is

CHAPTER II.

BUT speak thou the things which become sound doctrine:

2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

3 The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

4 That they may teach the young women to be sober, to love their husbands, to love their children,

5 *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

6 Young men likewise exhort to be soberminded.

7 In all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, gravity, sincerity,

8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

9 *Exhort* servants to be obedient unto their own masters, *and* to please *them* well in all things; not answering again;

10 Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

11 For the grace of God that bringeth salvation hath appeared to all men,

12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

CHAPTER III.

PUT them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

2 To speak evil of no man, to

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thus: "I left you in Crete to ordain competent elders, for we need among the evil tendencies of the Cretians and the Judaizing teachers sound and faithful men."

II.—**2.** *In charity, in patience*, i. e., in love and in the patience of hope.——**3.** *Not given to much wine.* Literally "not enslaved by much wine."——**4.** *To be sober.* Rather "to be moderate."——**5.** *Blasphemed*, i. e., calumniated.——**12.** *Lusts*, or "desires." *Soberly*, or "discreetly." *Godly*, or "piously."——**13.** *That blessed hope.* Rather "the blessed hope." *Of the great God and our Saviour Jesus Christ.* Rather, "of our great God and Saviour Jesus Christ."——**14.** *A peculiar people.* A phrase taken from the Greek of Exod. xix. 5 and Deut. vii. 6.—The argument of this chapter is thus: "Exhort all classes of Christians to a becoming walk, for we are subjects of a marvellous grace, having a blessed hope of glory, being called to holiness."

III.—**3.** *Hateful*, in the passive sense.

be no brawlers, *but* gentle, shewing all meekness unto all men.

3 For we ourselves also were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another.

4 But after that the kindness and love of God our Saviour toward man appeared,

5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

6 Which he shed on us abundantly through Jesus Christ our Saviour;

7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

8 *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

10 A man that is a heretic, after the first and second admonition, reject;

11 Knowing that he that is such is subverted, and sinneth, being condemned of himself.

12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

13 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

14 And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.

15 All that are with me salute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.

¶ It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.

——**4.** *Love . . . toward man.* Greek "philanthropy."——**5.** *Regeneration.* See Matt. xix. 28.——**6.** *Which*, i. e., the Holy Spirit.——**7.** *According to* = with. ——**8.** *This is a faithful saying*, to wit, that of ver. 7. *And these things.* Rather, "and concerning these things." *Might be careful.* Rather "may be careful." ——**9.** See 1 Tim. i. 4.——**12.** *Tychicus.* Eph. vi. 21, Acts xx. 4. *Nicopolis*, or "City of Victory," was a city in the southwest corner of Epirus, near the entrance of the Ambraciot gulf. It was built by Augustus to commemorate the battle of Actium fought near by, wherein he overcame Antony, and made himself master of the Roman world.—— **13.** *Bring . . . on their journey diligently.* Rather, "send forth . . . on their journey carefully." *Apollos.* Acts xviii. 24.——**14.** *Ours*, i. e., our people, the Christians in Crete.—The argument of this chapter is thus: "Teach the Christians to be obedient and gentle, for we have been brought by God's grace from lawlessness to salvation. Avoid foolish questions, and cut off those who are heretical."

THE EPISTLE OF PAUL TO

PHILEMON.

PAUL, a prisoner of Jesus Christ, and Timothy *our* brother, unto Philemon our dearly beloved, and fellow labourer,

2 And to *our* beloved Apphia, and Archippus our fellow soldier, and to the church in thy house:

3 Grace to you, and peace, from God our Father and the Lord Jesus Christ.

4 I thank my God, making mention of thee always in my prayers,

5 Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;

6 That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

8 Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient,

9 Yet for love's sake I rather beseech *thee*, being such a one as Paul the aged, and now also a prisoner of Jesus Christ.

10 I beseech thee for my son Onesimus, whom I have begotten in my bonds:

11 Which in time past was to thee unprofitable, but now profitable to thee and to me:

12 Whom I have sent again: thou therefore receive him, that is, mine own bowels:

13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel:

14 But without thy mind would

This Epistle was written from Rome at the same time with those to the Ephesians and to the Colossians (A. D. 60), and sent by Onesimus to Colosse, where Philemon resided. In it Paul urges Philemon to receive kindly his fugitive servant Onesimus, now become a Christian.

2. *Apphia.* Probably the wife of Philemon. *Archippus.* See Col. iv. 17. It is generally thought that Archippus was Philemon's son. From his being mentioned in the Epistle to the Colossians, while Philemon is not, I should prefer to regard him as Philemon's father.——**6.** *That the communication, &c.* Supply the word "praying" before this sentence from ver. 4, the 5th verse being parenthetical. "That the communication of thy faith may become powerful, by a general recognition among you all of every good which Christ bestows."——**7.** *The bowels.* Better "the hearts."——**8.** *Convenient,* or "suitable," "fitting," or "proper."——**12.** *Whom I have sent again.* "Whom I send back." *Mine own bowels.* Better "my heart."——**13.** *In thy stead,* i. e., as thy representative. "Unto me, now in bonds for the gospel's sake," and needing kind help.——**14.** *Thy benefit,* i. e., thy favour of lending the services of Onesimus.——**15.** Following a suggestion of Dr. Adamson of Cape Town, I would read thus: "That thou shouldest receive him for ever (not now as a servant, but above a servant, a brother beloved, especially to me, but how much

I do nothing; that thy benefit should not be as it were of necessity, but willingly.

15 For perhaps he therefore departed for a season, that thou shouldest receive him for ever;

16 Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?

17 If thou count me therefore a partner, receive him as myself.

18 If he hath wronged thee, or oweth *thee* aught, put that on mine account;

19 I Paul have written *it* with mine own hand, I will repay *it*: albeit I do not say to thee how thou owest unto me even thine own self besides.

20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.

21 Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

22 But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.

23 There salute thee Epaphras, my fellow prisoner in Christ Jesus;

24 Marcus, Aristarchus, Demas, Lucas, my fellow labourers.

25 The grace of our Lord Jesus Christ *be* with your spirit. Amen.

¶ Written from Rome to Philemon, by Onesimus a servant.

THE EPISTLE OF PAUL THE APOSTLE TO THE

HEBREWS.

CHAPTER I.

GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

2 Hath in these last days spok-

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more unto thee) both in the flesh and in the Lord," i. e., as a servant and as a brother.——**20.** *My bowels*, or "my heart."——**21.** *I wrote.* "I have (here) written." As in ver. 19.——**22.** *Withal*, i. e., "at the same time," or "besides." *Your . . . you.* The Colossians are referred to.——**23.** *Epaphras.* See Col. i. 7.——**24.** *Marcus*, or "Mark." See Acts xii. 12. He was the evangelist. *Aristarchus* of Thessalonica. See Acts xx. 4 and xxvii. 2. *Demas.* See 2 Tim. iv. 10. *Lucas.* The evangelist Luke. He and Epaphras and Aristarchus were probably fellow-prisoners of Paul in his first imprisonment.——**25.** *Your spirit*, i. e., the spirit of each of you.—The argument of this chapter is thus: "I rejoice in your faith and love, and, instead of enjoining, I lovingly beseech you to take back your servant Onesimus, who has, since he fled from you, become a follower of Christ. Receive him kindly, and set down any loss he has given you to my account."

This Epistle, although it has no name of its author in it, is by very general consent referred to Paul. It was probably directed to the Jewish Christians resident in Palestine, who were denominated "Hebrews," while the Jewish en unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;

3 Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom.

9 Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands.

Christians out of Palestine bore the title of Hellenists (or Grecians). (See Acts vi. 1.) We may perhaps put its date toward the close of Paul's ministry, say A. D. 66. In it he compares the Mosaic and Christian dispensations, and shows that, while they were not antagonistic, yet the former is abrogated by the latter. In doing this, he shows the Divinity of Jesus, and the insufficiency of the Mosaic ceremonies.

I.—**1.** *At sundry times and in divers manners.* Rather, "in many parts and in many ways," referring to the partial revelations of the Old Testament and their variety of manner, as by dream, vision, inspiration, &c.——**2.** *The worlds*, or "the ages." Professor Lewis considers them "time-worlds," or successive creations.——**3.** *The brightness*, or "outshining." *The express image of his person.* Rather, "the exact impression of his substance." Like the impression of a seal. *His glory . . . his person*, i. e., God's. *His power*, i. e., his own (Christ's) power.———**5.** *Thou art my Son, &c.* Psalm ii. 7. This quotation (like others below) is from one of the Messianic Psalms, that is, Psalms which speak of (or in the name of) the Messiah that was to come. *I will be to him, &c.* 2 Sam. vii. 14, Psalm lxxxix. 26, 27.——**6.** *Firstbegotten.* The same word occurs in Rom. viii. 29, and is translated "firstborn." It is also so translated in six other places. In Rev. i. 5 it is again translated "firstbegotten." Christ was the "firstborn from the dead" (Col. i. 18), "the firstfruits of them that slept." It is in this sense Christ is called the "firstborn." In the sense of his Eternal Sonship, he is called the "only begotten," a totally different word. See John i. 14, 18 and iii. 16, 18, and 1 John iv. 9. *And let all the angels of God worship him.* This is a quotation from Psalm xcvii. 7, where, instead of "ye gods," the Septuagint or Greek version, from which the apostle quotes, has "all his angels." The word "gods" was used for "angels" or "mighty ones." The 97th Psalm is thus shown to be a view of Christ's coming to judgment, the same scene as is described in 1 Thess. iv. 16.——**7.** Psalm civ. 4. "Who maketh his angels as winds, and his ministers as lightning." ——**8.** *Unto the Son.* Rather, "of the Son," corresponding to "of the angels" in the preceding verse. The quotation is from Psalm xlv. 6, 7.——**10.** Psalm cii. 25–27.

11 They shall perish, but thou remainest: and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

CHAPTER II.

THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip.

2 For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward;

3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him;*

4 God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?

7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we

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This is a Psalm which has no internal evidence of its Messianic character, but Paul's authoritative declaration (by the quotation) is sufficient proof. Doubtless those whom he addressed recognized the Psalm as Messianic.——**13.** Psalm cx. 1.—The argument of this chapter is thus: "God has given unto us in these last days his grandest revelation by his Son, whose glory is far beyond that of all angels."

II.—**1.** *Therefore*, i. e., because the Son who speaks is greater than angels. *We should let them slip.* Rather, "we should slip by them," as a stream slips or flows by a town.——**2.** *Transgression and disobedience*, i. e., disobedient transgression. Transgression is founded on disobedience. *Recompense of reward.* This phrase is the translation of one word, which occurs only here and in chap. x. 35 and xi. 26, in all which places it receives the same translation. Its cognate noun is only found in chap. xi. 6, and is translated "rewarder." So here the translation should be simply "reward."——**3.** *We* is emphatic. *Salvation.* Used for the gospel of salvation. *The Lord* Jesus. *By them that heard him.* This shows that the writer was not one that heard Christ in his earthly teachings. If this epistle, then, were written by an apostle, Paul alone could be the author.——**4.** *With signs and wonders, and with divers miracles.* Compare Acts ii. 43.——**5.** *The world to come.* That is, the gospel dispensation. *Whereof we speak*, or "of which we are speaking" in this epistle, contrasting it with the old Mosaic dispensation.——**6, 7, 8.** Psalm viii. 4, 5, 6.——**8.** *But now we see not yet all things put under* see not yet all things put under him.

9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

10 For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons into glory, to make the captain of their salvation perfect through sufferings.

11 For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren,

12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

15 And deliver them, who through fear of death were all their lifetime subject to bondage.

16 For verily he took not of *him the nature of* angels; but he took on *him* the seed of Abraham.

17 Wherefore in all things it

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him, i. e., under any mere man.——**9.** *A little lower.* Rather "for a short time lower." So I think the Psalm also can be rendered, even in its reference to human nature, the Psalmist (by the Spirit) predicting that the inferiority of man to the angels was only temporary. *That he by the grace of God, &c.* Christ was exalted so that his death might be of avail to fallen man, for "if Christ be not raised our faith is vain," 1 Cor. xv. 17.——**10.** *Him, for whom, &c.* God. Read thus: "It became him, &c., to make perfect the captain of their salvation (when he was bringing many sons to glory) through sufferings." Christ is represented as marching at the head of his troops (the redeemed) into glory. And he is made a veteran (to use a military term) by his manifold sufferings, thus becoming an example to his troops to inspire them with courage. The word translated "to make perfect" refers to the completeness of anything. When it regards a man, it refers to his complete manhood as distinct from boyhood. When it regards an officer, it refers to his complete adaptation to the office. ——**11.** This and the following verses, showing Christ's brotherhood to man, are induced by the use of the word "sons" in ver. 10. Christ is the Son of God, and yet we are called sons. *He that sanctifieth* is he that leadeth into glory, even Christ.——**12.** Psalm xxii. 22.——**13.** Isaiah viii. 17, 18. The same who says "I will put my trust in him," also says "Behold, I and the children, &c.," showing himself to be like them full of trust in God, ranking himself thus with them.——**14.** *Flesh and blood.* Human nature in its earthly state. *The same*, i. e., flesh and blood. *Destroy*, or "bring to naught," or "make impotent." *That had the power.* Rather, "that has the power." Satan still inflicts sickness and death, under God's permission, but Christ has rendered this power of no avail to him, by removing the sting of death. See succeeding verse.——**16.** This verse should read thus: "For verily he does not lay hold of angels, but he lays hold of Abraham's seed." This "for" connects the verse with the proposition of ver. 11. It introduces another proof that Christ counts us his brethren.——**17.** *Wherefore*, i. e., because he lays hold on us to save us. *To be made like unto his brethren*, by partaking of flesh and blood. *Merciful*, or behooved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people.

18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

CHAPTER III.

WHEREFORE, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

2 Who was faithful to him that appointed him, as also Moses *was faithful* in all his house.

3 For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

4 For every house is builded by some *man;* but he that built all things *is* God.

5 And Moses verily *was* faithful in all his house as a servant, for a testimony of those things which were to be spoken after;

6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

7 Wherefore as the Holy Ghost saith, To day if ye will hear his voice,

8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

9 When your fathers tempted me, proved me, and saw my works forty years.

10 Wherefore I was grieved with that generation, and said, They do alway err in *their* heart; and they have not known my ways.

11 So I sware in my wrath, They shall not enter into my rest.

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

14 For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end;

"compassionate."—The argument of this chapter is thus: "As the revelation through Moses and the prophets, spoken to them by angels, was one with penalties affixed for disobedience, much more is disobedience to the revelation made by the Son himself to be feared. Christ's glory over angels is further seen by the fact that he (not they) holds this new dispensation in subjection as its king. He was for a little time lower than the angels, but only in order to suffer for men, whom he calls his brethren, and whose nature he assumed so that he could be a sympathizing High Priest."

III.—**3, 4.** *Builded*, or "prepared."——**3.** *Than the house.* Moses, as a servant (ver. 5), was part of the house, in its large sense of "household."——**4.** *But he that built all things* (as we have seen Christ did, chap. i. 10) *is God.*——**5.** *His house.* The house was Moses' house, inasmuch as he was overseer or steward in it. The house was the Church. Moses, through the rites and ceremonies of the Mosaic ritual, testified of that dispensation which was to come.——**6.** *The confidence* of the hope *and the rejoicing of the hope.*——**7-11.** Ps. xcv. 7-11.——**14.** *Confidence.* Rath-

15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? *was it* not with them that had sinned, whose carcasses fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, but to them that believed not?

19 So we see that they could not enter in because of unbelief.

CHAPTER IV.

LET us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it.

2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*.

3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

4 For he spake in a certain place of the seventh *day* on this wise, And God did rest the seventh day from all his works.

5 And in this *place* again, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

7 Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

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er "steadfastness." The "beginning of our confidence" is "our confidence (steadfastness) as it was at first." This verse is a resumption of ver. 6.——**15.** Bloomfield reads this verse thus: "While it is said 'To-day, if ye will hear his voice,' harden not your hearts, as in the provocation." The apostle thus uses only a part of the quotation as a quotation, and then, in the very words of the Psalmist, makes his own exhortation.—The argument of this chapter is thus: "Moses was faithful as a servant in another's household, but Christ was faithful as a Son in his own house. Let us be steadfast, then, in the faith, under this new dispensation, applying to ourselves the arguments and exhortations of the old dispensation, which are all the more forcible in this higher dispensation."

IV.—**2.** *For unto us was the gospel preached.* Literally, "for we also were evangelized."——**3.** *Which have believed.* This is emphatic. *Although, &c.* The rest mentioned by David could not have been the rest of God from creation, which was generally called the rest of God. *If they shall enter.* Rather, "they shall not enter." *He spake*, i. e., God.——**5.** *If they shall enter.* Rather, "they shall not enter." This verse shows that the promise (and its opposite) was made long after that which was eminently called "God's rest," viz., the rest from creation.——**6.** *Unbelief.* Rather "disobedience."——**7.** *In David*, i. e., "in David's psalms," or "by David." The connection from the 6th to the 11th verse seems this: "Since there must be some to enter in, and the disobedient cannot (do not think the promise does not extend to us, for David repeats it long after the rest of Canaan was reached, so that God's people still have a rest before them corresponding to God's own rest), let us strive to avoid unbelief and disobedience, and enter in." *In David.* Psalm xcv. 7.——**8.** *Jesus.* The Greek for "Joshua," who, of course, 8 For if Jesus had given them rest, then would he not afterward have spoken of another day.

9 There remaineth therefore a rest to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.

11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

12 For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do.

14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.

15 For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, *yet* without sin.

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

CHAPTER V.

FOR every high priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins:

2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

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is here meant, and not Jesus Christ, the Saviour.——**9.** *Rest.* Lit. "Sabbath-rest."——**10.** This verse is explanatory of the use of "Sabbath-rest" in the preceding verse. The rest into which God's people were to enter was *analogous to* God's Sabbatic rest from creation. It was God's rest, because it was rest with God and given by God.——**12.** *The word of God*, which tells us not to harden our hearts, but to believe, that we may enter into rest. *Quick*, or "living." *Of soul and spirit.* Rather, "of life and spirit." The word of God wields no empty threat, but can separate our bodily life from our spirit, i. e., can cause death, as in the case of those whose carcasses fell in the wilderness. *And of the joints and marrow.* Probably a proverbial phrase: "both joint and marrow," for "to the very innermost," or "most thoroughly." *A discerner*, or "judge."——**13.** *His* (God's) *sight.* *Opened.* The Greek word refers to the head bent back and the neck exposed of the victim brought for sacrifice. The neck is thus "opened" for the knife.——**14.** Here the apostle recurs to his words in chap. iii. 1. *That is passed into the heavens.* Rather, "that has passed through the heavens" to his throne.——**15.** A repetition of the thought in chap. ii. 17, 18.——**16.** *To help in time of need.* Literally "for timely help."—The argument of this chapter is thus: "As it was unbelief and disobedience which caused the Israelites in the desert to fail in obtaining the promised rest, so unbelief and disobedience will keep us from our rest, if we admit them to our hearts. Let us, then, come with a bold faith to our great High Priest and obtain his grace."

V.—**1.** *Gifts and sacrifices*, i. e., unbloody and bloody offerings.——**2.** *Who can have compassion on*, or, "who is able to bear reasonably with." *And*

3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

4 And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron.

5 So also Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

6 As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec.

7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

8 Though he were a Son, yet learned he obedience by the things which he suffered;

9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

10 Called of God a high priest after the order of Melchisedec.

11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

13 For every one that useth milk *is* unskilful in the word of righteousness: for he is a babe.

14 But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.

CHAPTER VI.

THEREFORE leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

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on them that are out of the way. Or, "and on the erring." *Is compassed with infirmity* as with a garment.——**3.** *Hereof*, i. e., of this infirmity.——**5.** *Glorified*, i. e., "magnified." *But he that said unto him, &c.*, glorified him. Psalm ii. 7.——**6.** Psalm cx. 4.——**7.** *Who*, i. e., Christ. A resumption from the first clause of ver. 5. *Prayers and supplications.* Better "supplications and entreaties." *In that he feared.* Rather, "because of his piety."——**8.** *Learned he*, i. e., practically learned, or exemplified in practice.——**9.** *Being made perfect.* See chap. ii. 10. Christ was made perfect, i. e., he perfected or made complete his mediation and salvation, through sufferings.——**10.** *Called of God.* Rather "saluted by God." A very different idea from that in ver. 4, where it is "selected by God." Christ *was* selected, but *is now* saluted High Priest by God.——**11.** *Of whom*, i. e., Melchisedec. *Hard to be uttered.* Rather, "hard to be explained." *Dull*, or "sluggish."——**12.** *For the time.* Or, "on account of the time" which has transpired since ye first learned Christ. *Meat*, i. e., food.——**13.** *That useth milk* of doctrine. *Unskilful*, or "inexperienced." *The word of righteousness* = the gospel.——**14.** *To discern*, or "to discriminate."—The argument of this chapter is thus: "For our High Priest was so constituted by God, and is able to sympathize with us in our sufferings, having himself suffered, whose priesthood resembles that of Melchisedec."

VI.—**1.** *Therefore*, since you ought to

2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

3 And this will we do, if God permit.

4 For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

5 And have tasted the good word of God, and the powers of the world to come,

6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame.

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:

8 But that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned.

9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

10 For God *is* not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:

12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.

13 For when God made promise to Abraham, because he could swear by no greater, he sware by himself,

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

15 And so, after he had patiently endured, he obtained the promise.

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be eating strong meat. *Perfection.* That is, a higher view, such as is fitting for more advanced Christians. *The foundation of repentance, &c.* These enumerated doctrines are the foundation of Christian knowledge.——**2.** *Of the doctrine of baptisms.* Rather "of baptisms, of instruction" (catechetical). *Of laying on of hands*, to communicate the miraculous gifts of the Spirit.——**3.** *This* going on to perfection *will we do*, or accomplish. The apostle begins this higher strain with chapter 7th.——**4.** *Enlightened* by the truth. *Have tasted of the heavenly gift, and were made partakers of the Holy Ghost.* The last clause explains the former. Being a partaker of the Holy Ghost's miraculous powers was the same as tasting the heavenly gift.——**5.** *Have tasted the good word of God*, i. e., experienced its divine character. *The powers of the world to come*, i. e., the means chiefly miraculous used to establish the new dispensation. That "the world to come" means "the new dispensation," see chap. ii. 5.——**6.** *To themselves.* "In themselves," i. e., in and by their own conduct as far as concerns themselves.——**7.** *By whom.* Rather "for whom."——**8.** *But that which beareth.* "But if it bear."——**11.** *The same diligence* (which you exhibit in your charitable labours) toward the attainment of a *full assurance of hope.*——**12.** *Patience.* Rather "long-suffering," as the word is translated twelve times. It is the same as "forbearance." It refers to enduring adversity, not to awaiting the promises, although this latter is implied.——**14.** Gen. xxii. 16.——**15.** *After he had patiently endured.* Or "after he had shown

16 For men verily swear by the greater: and an oath for confirmation *is* to them an end of all strife.

17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath:

18 That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

19 Which *hope* we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail;

20 Whither the forerunner is for us entered, *even* Jesus, made a high priest for ever after the order of Melchisedec.

CHAPTER VII.

FOR this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

4 Now consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the spoils.

5 And verily they that are of

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long-suffering," or forbearance. See on ver. 12.——**16.** "The oath is to them an end of all gainsaying, for the establishment of their words."——**17.** *Wherein.* In conformity with which custom. *Of promise.* "Of the promise." *Confirmed it by an oath.* Rather "interposed with an oath." It is the verb of the noun translated "mediator." Moses was mediator for the law and God's oath is mediator for the promise. See Gal. iii. 18–20.——**18.** *Two immutable things*, to wit, the promise and the oath.——**19.** *And which* hope *entereth. Within the vail.* The vail of the Jewish tabernacle is alluded to, which concealed the holiest place. Our Christian hope enters into heaven itself, the holiest place, where God is.——**20.** "Whither Jesus is entered as forerunner for us."—The argument of this chapter is thus: "Regarding Christ and Melchisedec compared, there is much which is hard to be understood; and although you are very sluggish in your Christian growth, and are not fitted to hear this high doctrine, yet I will enunciate it. Although you are sluggish, you are not reprobates. But ye ought not to be sluggish, but imitate Abraham in confidence of faith and hope, for God's promise and oath we rest upon."

VII.—**1.** See Gen. xiv. 18–20. *Salem.* The same as Jerusalem. See Ps. lxxvi. 2. Josephus says that Jerusalem was built by Melchisedec. *The kings.* Gen. xiv. 9, 15.——**2.** *King of righteousness*, or "righteous king," is the meaning of the Hebrew word Melchisedec. *Salem* is the Hebrew for "peace." *King of peace* = peaceful king, i. e., a king whose reign is full of peace.——**3.** *Without father*, *without mother*, and hence *without descent* (or genealogy). Commentators try to explain this of a *known* descent, but not only the force of these reiterated expressions, but also the two following statements, utterly forbid such an explanation, which would be an explaining away of the clearest testimony. *Having neither beginning of days nor end of life.* What can be plainer than the eternity of Melchisedec? especially, when we add the next passage, the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction the less is blessed of the better.

8 And here men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that he liveth.

9 And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham.

10 For he was yet in the loins of his father, when Melchisedec met him.

11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

12 For the priesthood being changed, there is made of necessity a change also of the law.

13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14 For *it is* evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

17 For he testifieth, Thou *art* a priest for ever after the order of Melchisedec.

18 For there is verily a disan-

"made like unto the Son of God." *Abideth a priest continually.* This can only be said of Christ. How can we avoid the conclusion that Melchisedec was Christ? We know Christ appeared in Old Testament times. Comp. Isaiah vi. 1–10 with John xii. 39–41. On carefully examining this question regarding Melchisedec, I am convinced that the reduction of all this marvellous description to the standard of a man whose genealogy was unknown, is a wresting of Scripture from its manifest meaning. Paul had forewarned us, in chap. v. 11, of things hard to be understood regarding Melchisedec, and here we have them. Why explain them with great violence, because a plain explanation developes these very things hard to be understood?——**6.** *He, whose descent is not counted from them*, i. e., Melchisedec.——**8.** *Here.* In the case of the Levitical priesthood. *Of whom* (Melchisedec) *it is witnessed that he liveth.* Another proof of Melchisedec's superhuman character, which commentators most strangely set aside.——**11.** *Under it.* Rather "upon it," i. e., "in conjunction with it."——**13.** *He, of whom, &c.* Christ.——**15.** *And it is yet far more evident* that our Lord could spring from another tribe than Levi and yet be our High Priest, if *after the similitude of Melchisedec there ariseth another priest.*——**16.** Who is made not according to a law of fleshly commandment (i. e., of commandments regarding rites and ceremonies), but according to a law of an indissoluble life (i. e., of an internal and perpetual obedience).——**17.** Psalm cx. 4.——**18.** *The commandment going before*, i. e., the fleshly commandment = the Mosaic law. It was weak nulling of the commandment going before for the weakness and unprofitableness thereof.

19 For the law made nothing perfect, but the bringing in of a better hope *did;* by the which we draw nigh unto God.

20 And inasmuch as not without an oath *he was made priest:*

21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou *art* a priest for ever after the order of Melchisedec:)

22 By so much was Jesus made a surety of a better testament.

23 And they truly were many priests, because they were not suffered to continue by reason of death:

24 But this *man*, because he continueth ever, hath an unchangeable priesthood.

25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

26 For such a high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore.

CHAPTER VIII.

NOW of the things which we have spoken, *this is* the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens;

2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

3 For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer.

4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the

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and unprofitable, because it could only serve a temporary purpose. It was unprofitable as regards the great ultimate good.——**19.** *For the law made nothing perfect.* This is parenthetical, and explains ver. 18. *But the bringing in of a better hope did.* This should be connected with ver. 18, thus: "For there is a disannulling of the commandment going before, and the bringing in of a better hope."——**22.** *Testament.* Rather "covenant."—The argument of this chapter is thus: "Melchisedec was before the law and Levitical priesthood, and superior to that priesthood. Hence Christ, who was to come after the order of Melchisedec, and not after the order of Aaron, did away with the Levitical priesthood and its law."

VIII.—**1.** *Such a high priest* as has been described in the preceding chapter.——**3.** *For.* This relates to the preceding statement, thus: "He is a minister of the sanctuary, i. e., to offer gifts and sacrifices, for every high priest, &c." *This man.* Should be "this one."——

tabernacle: for, See, saith he, *that* thou make all things according to the pattern shewed to thee in the mount.

6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

7 For if that first *covenant* had been faultless, then should no place have been sought for the second.

8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

9 Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10 For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.

CHAPTER IX.

THEN verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary.

2 For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the shewbread; which is called the sanctuary.

3 And after the second vail, the tabernacle which is called the holiest of all;

4 Which had the golden cen-

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4. "Now it cannot be that he is a minister to offer gifts upon earth, *for if he were on earth he* would *not be a priest* at all."——**5.** *Unto the example and shadow.* Or, "in the shadowy example." Exod. xxv. 40.——**6.** *A more excellent ministry.* Literally, "more excellent ministrations."——**7.** "For if that first covenant were faultless, no place would be found for the second."——**8–12.** Jer. xxxi. 31–34.——**13.** In order to keep a stricter likeness to the Greek, read, "In that he saith 'a new covenant' he hath antiquated the first. Now that which is becoming antiquated and is waxing old is near to vanishing."—The argument of this chapter is thus: "Such a high priest was Christ, not on earth and of an earthly ritual, but in heaven, under a new covenant which has taken the place of the old covenant."

IX.—**1.** *Then verily.* Rather simply "now." *A worldly sanctuary.* Rather, "the worldly sanctuary."——**2.** "*The first* tabernacle" for "the first part of the tabernacle." See ver. 6. *Candlestick, and the table, &c.* Exod. xxv. 23–39.——**3.** Exod. xxvi. 31–33.——**4.** Lev. xvi. 12, 13, Exod. xxv. 10–16, Exod. xvi. 33, Num. xvii. 10, Exod.

ser, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

5 And over it the cherubim of glory overshadowing the mercy seat; of which we cannot now speak particularly.

6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service *of God*.

7 But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people:

8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

10 *Which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation.

11 But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*.

13 For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh;

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament,

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xxxiv. 29.——**5.** Exod. xxv. 17–20. *Of which* furniture.——**6.** *When.* Rather "as." *Went.* Rather "go." *Accomplishing the service of God.* Rather, "accomplishing their services." *The first tabernacle.* See ver. 2. *Went.* Literally "go."——**7.** Exod. xvi. 2–30. *Went.* Rather "goes." *Offered.* Literally "offers." The present tense is used in all these verbs.——**8.** Here the words "first tabernacle" have a different meaning from the same words in vv. 2 and 6. Here they mean the whole tabernacle erected by Moses. *Was not yet.* Rather "is not yet." *Was yet standing.* Rather "is yet." *Was.* Rather "is."——**9.** *The time then present.* Omit "then." *Were offered.* Rather "are offered." *Could not.* Rather "cannot." *Did.* Rather "does." *In which* time.——**10.** *Which stood only, &c.* Read, "But only in meats, and drinks, and divers washings, which are fleshly ordinances, imposed until a time of reorganization."——**11.** *But Christ.* This is opposed (rhetorically) to the first verse and the subsequent verses. *By a greater.* Rather "by the greater." See chap. viii. 2. *Not of this building.* Rather, "not belonging to this creation."——**13.** Exod. xvi. 3, 5, Num. xix. 5–9.——**15.** *Testament.* Rather "covenant." See chap. viii. 6–13. "In order that (for death was the means of redemption from the transgressions in the first covenant) the called might receive the promise of they which are called might receive the promise of eternal inheritance.

16 For where a testament *is*, there must also of necessity be the death of the testator.

17 For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18 Whereupon neither the first *testament* was dedicated without blood.

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people,

20 Saying, This *is* the blood of the testament which God hath enjoined unto you.

21 Moreover he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

23 *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us:

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

27 And as it is appointed unto men once to die, but after this the judgment:

28 So Christ was once offered to bear the sins of many; and un-

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eternal life" (through his death, just mentioned).——**16.** *Testament.* Rather "covenant."——**16, 17.** I offer the following reading of this vexed passage: "For where a covenant is, there must also a death be brought by the maker of the covenant, for a covenant is of force upon dead victims, since the maker of the covenant has no power in the matter while they live." This avoids the difficulty of most who mend the passage in the word which they translate "victim," for which they can get no authority. The allusion is to two parties meeting and making a covenant over the dead bodies of victims, by whose blood the covenant is made efficacious. Our English version is agreed by all to be utterly wrong in its rendering of the passage.——**18.** *Testament.* Rather "covenant." *Dedicated*, or "inaugurated."——**19.** Exod. xxiv. 6–8.——**21.** *He sprinkled, &c.* Moses did this by ordering Aaron to do it in various parts of the ritual. Part he did himself (Lev. viii. 15, 19).——**22.** *Purged.* Better "purified," as in the next verse. *Remission*, i. e., ritual remission, the reference being to the ceremonial law.——**23.** *With these* rites.——**24.** *Figures.* Literally "antitypes."——**25.** *Nor yet* was it necessary *that he should, &c.* *With blood of others.* Or, "with blood not his own," but of bulls and goats.——**28.** "So Christ also, having been once offered to bear the sins of many, shall appear the second time without sin for salvation to those who await him expectantly."—The to them that look for him shall he appear the second time without sin unto salvation.

CHAPTER X.

FOR the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect.

2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

3 But in those *sacrifices there is* a remembrance again *made* of sins every year.

4 For *it is* not possible that the blood of bulls and of goats should take away sins.

5 Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

6 In burnt offerings and *sacrifices* for sin thou hast had no pleasure.

7 Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.

8 Above when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein;* which are offered by the law;

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10 By the which will we are sanctified through the offering of the body of Jesus Christ once *for all.*

11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

13 From henceforth expecting

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argument of this chapter is thus: "In the tabernacle of the old covenant was the holy of holies, where the high priest only once a year appeared, which fact foretokened the incomplete character of the old dispensation. The new covenant is complete, and into the tabernacle of this covenant, even heaven, Christ has entered permanently, his death having been the pledge of this new covenant."

X.—**5–7.** Psalm xl. 6–8. Note here and elsewhere, where the apostle quotes the Old Testament, he quotes the Septuagint or Greek version, made two centuries before Christ. In some places this differs materially from the Hebrew (as here in the words "a body hast thou prepared me"); but in such cases, so long as the alteration from the Hebrew does not affect the main truth, for which the apostle quotes, he is justified in using the quotation. He could not enter into a special criticism of the passage, without directing attention away from his argument. It was enough that the passage contained the truth in its general purport, nay, in all but a very slight phrase. The Septuagint version was, doubtless, the version in common use among the synagogues and churches, the Greek language being the universal language of commerce and international intercourse in the eastern part of the Roman empire.——**5.** *When he cometh,* i. e., Christ. The 40th Psalm is a Messianic Psalm.——**12.** *This man.* Rather "but he."——**13.** Psalm cx. 1.——**16.** Jer. xxxi. 33, 34.——**17.** According to the margin, "then he said, 'and their sins, &c.'"——**20.** Christ's own till his enemies be made his footstool.

14 For by one offering he hath perfected for ever them that are sanctified.

15 *Whereof* the Holy Ghost also is a witness to us: for after that he had said before,

16 This *is* the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them;

17 And their sins and iniquities will I remember no more.

18 Now where remission of these *is*, *there is* no more offering for sin.

19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20 By a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh;

21 And *having* a high priest over the house of God;

22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23 Let us hold fast the profession of *our* faith without wavering; for he *is* faithful that promised;

24 And let us consider one another to provoke unto love and to good works:

25 Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching.

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

28 He that despised Moses' law died without mercy under two or three witnesses:

29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

30 For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

31 *It is* a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

33 Partly, whilst ye were made

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body, like the vail of the temple, must be rent, to give entrance to the holiest. All the types pointed to Christ. He was priest, victim, tabernacle, vail, &c.——**22.** *Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.* Comp. Ps. xxiv. 4 and Job xvii. 9.——**23.** *Faith.* Rather "hope."——**25.** *The day* of Christ's coming *approaching.* See ver. 37.——**27.** *And fiery indignation, &c.* Rather, "And an indignation of fire, which (fire) is about to devour the adversaries."——**28.** Compare chap. ii. 2.——**29.** *Hath done despite unto.* Or "hath insulted."——**30.** Deut. xxxii. 35, 36.——**35.**

a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

35 Cast not away therefore your confidence, which hath great recompense of reward.

36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

37 For yet a little while, and he that shall come will come, and will not tarry.

38 Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

CHAPTER XI.

NOW faith is the substance of things hoped for, the evidence of things not seen.

2 For by it the elders obtained a good report.

3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6 But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles

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See Heb. ii. 2.——**36.** *The promise*, i. e., the full fulfilment of the promise. Compare chap. xi. 39 with chap. xi. 11. ——**37, 38.** Hab. ii. 3, 4. See note on vv. 5–7.—The argument of this chapter is thus: "For the law only foreshadowed Christ. Sacrifices end in him, by whose sacrifice all sin is forever remitted to those who put their trust in him. Let us then hold fast to our confidence of hope and faith."

II.—**1.** *Substance.* Rather "confidence." As the word is translated in chap. iii. 14 and in 2 Cor. ix. 4 and xi. 17. *Evidence.* Rather "conviction." ——**3.** Gen. i. 3.——**4.** Gen. iv. 4. *Gifts*, i. e., sacrificial offerings. *And by it he being dead yet speaketh*, i. e., by with Isaac and Jacob, the heirs with him of the same promise:

10 For he looked for a city which hath foundations, whose builder and maker *is* God.

11 Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

12 Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.

14 For they that say such things declare plainly that they seek a country.

15 And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned.

16 But now they desire a better *country*, that is, a heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten *son*,

18 Of whom it was said, That in Isaac shall thy seed be called:

19 Accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure.

20 By faith Isaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, *leaning* upon the top of his staff.

22 By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

23 By faith Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were not afraid of the king's commandment.

24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

26 Esteeming the reproach of Christ greater riches than the

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this faith.——**5.** Gen. v. 24.——**7.** Gen. vi. 9. *Moved with* pious *fear. By the which* faith.——**8.** Gen. xii. 4.——**9.** Gen. xii. 7.——**11.** Gen. xxi. 2. *Also Sarah herself*, although she at first lacked faith. Gen. xviii. 12.——**12.** *As good as.* Better "as it were."——**13.** "But having seen them afar off, and having been persuaded of them, and having embraced them, and having confessed that they were, &c."——**17.** Gen. xxii. 2.——**20.** Gen. xxvii. 28, 39.——**21.** Gen. xlviii. 5, 9.——**22.** Gen. l. 24. *Departing.* Gr. "Exodus."——**23.** Exod. ii. 2.——**24.** Exod. ii. 10-15.——**26.** *The recompense of reward.*

treasures in Egypt: for he had respect unto the recompense of the reward.

27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

29 By faith they passed through the Red sea as by dry *land:* which the Egyptians assaying to do were drowned.

30 By faith the walls of Jericho fell down, after they were compassed about seven days.

31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

32 And what shall I more say? for the time would fail me to tell of Gideon, and *of* Barak, and *of* Samson, and *of* Jephthah; *of* David also, and Samuel, and *of* the prophets:

33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

36 And others had trial of *cruel* mockings and scourgings, yea, moreover of bonds and imprisonment:

37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

38 Of whom the world was not worthy: they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth.

39 And these all, having obtained a good report through faith, received not the promise:

40 God having provided some better thing for us, that they without us should not be made perfect.

CHAPTER XII.

WHEREFORE, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*,

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Simply "the reward." See Heb. ii. 2.——**27.** Exod. xii. 41.——**28.** Exod. xii. 21.——**29.** Exod. xiv. 13.——**30.** Josh. vi. 20.——**31.** Josh. vi. 25 and ii. 1.——**32.** Judg. vi. 11; iv. 6; xiii. 24; xi. 1; 2 Sam. ii. 4; 1 Sam. iii. 20.——**35.** "Women received their dead from a resurrection (as it were); and others were beaten, not accepting deliverance, that they might obtain a better resurrection." Notice the contrast in the double use of the word "resurrection."——**36.** Omit "cruel."——**38.** *They wandered.* Better "wandering."——**39.** See chap. x. 36.——**40.** *Perfect*, or "complete." —The argument of this chapter is thus: "The Scriptures are full of examples of faith, to encourage us, especially when we remember that we stand amid greater light than did the fathers."

XII.—**1.** "Wherefore let us also, (having so great a cloud of witnesses and let us run with patience the race that is set before us,

2 Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

4 Ye have not yet resisted unto blood, striving against sin.

5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore, we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

10 For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness.

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

12 Wherefore lift up the hands which hang down, and the feeble knees;

13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

14 Follow peace with all *men*, and holiness, without which no man shall see the Lord:

15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled;

16 Lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

18 For ye are not come unto

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around us) laying aside every weight and the very ready sin, run with patience." The "also" refers to the *running* and not to the *being encompassed*.——**2.** Jesus himself was an example of faith in future joys.——**5, 6.** Prov. iii. 11, 12.——**8.** *Whereof all* true children *are partakers*.——**9.** *And live*, i. e., "and thus enjoy a true life."——**12.** Isaiah xxxv. 3.——**13.** Prov. iv. 26, 27.——**15.** Deut. xxix. 18. Apostasy is referred to.——**16.** Esau sold spiritual privileges for sensual gratification. So act the fornicator and profane person.——**17.** *For he found no place of repentance* in his father Isaac.——**18.** *The mount that might be touched*, i. e., the tangible mountain. Not "the mountain the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words; which *voice* they that heard entreated that the word should not be spoken to them any more:

20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21 And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:)

22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel.

25 See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more *shall not* we *escape*, if we turn away from him that *speaketh* from heaven:

26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

27 And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

29 For our God *is* a consuming fire.

CHAPTER XIII.

LET brotherly love continue.

2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

3 Remember them that are in bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the body.

4 Marriage *is* honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

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that it was permitted the Israelites to touch," but "the mountain which was material and not spiritual."——**20.** Exodus xix. 13.——**21.** This declaration of Moses is not found in the Old Testament. It was, perhaps, a tradition, and a true one, that he used these words.——**24.** *That of Abel.* Gen. iv. 10.——**25.** *Him that spake.* Rather "him that made known God's will."——**26.** Hag. ii. 6.——**27.** *Those things that are shaken*, i. e., the Judaic ceremonies and rites.—The argument of this chapter is thus: "So let us be encouraged in our Christian course by these examples and witnesses, and by the example of Christ himself, remembering that, as God's dear children, we must suffer chastisement, which shall have a happy result. For we are no longer under the law but under the gospel, which, with greater privileges, also imposes greater responsibilities."

XIII.—**4.** I read with Scholefield, "Let marriage be honoured with all and the bed be undefiled."——**5.** *Conversa-*

5 *Let your* conversation *be* without covetousness; *and be* content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

6 So that we may boldly say, The Lord *is* my helper, and I will not fear what man shall do unto me.

7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation.

8 Jesus Christ the same yesterday, and to day, and for ever.

9 Be not carried about with divers and strange doctrines: for *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

10 We have an altar, whereof they have no right to eat which serve the tabernacle.

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

13 Let us go forth therefore unto him without the camp, bearing his reproach.

14 For here have we no continuing city, but we seek one to come.

15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips, giving thanks to his name.

16 But to do good and to communicate forget not: for with such sacrifices God is well pleased.

17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you.

18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

19 But I beseech *you* the rather to do this, that I may be restored to you the sooner.

20 Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant,

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tion. Better "life." Josh. i. 5.——**6.** Ps. cxviii. 6.——**7.** *The end of their conversation.* Rather "the issue of their life."——**8.** "Jesus Christ is the same yesterday and to-day and forever; therefore be not carried about, &c."——**10–14.** "We have an altar on which Christ is the sacrifice, whereof they who cling to the Jewish ritual cannot eat, because the bodies of the beasts, whose blood was carried into the holy of holies by the high priest on the day of atonement, (which bodies represented Christ,) were carried out and burnt without the camp as unclean to a Jew. Yet those are the victims on our altar, to wit, the rejected Christ, whom it is wrong to feed on as long as one remains in Judaism according to the ritual law. Let us then go out of the camp or city to this despised body, even Jesus, for we have no fixed camp or city here."——**15.** *The fruit of our lips, giving thanks.* Rather, "the fruit of lips which give thanks."——**17.** *For they watch . . . give account.* This is parenthetic.——The argument of this chapter is thus: "Act with love, courtesy, sympathy, purity, contentment and

21 Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.

22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

23 Know ye that *our* brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

25 Grace *be* with you all. Amen.

¶ Written to the Hebrews from Italy by Timothy.

THE GENERAL EPISTLE OF
JAMES.

CHAPTER I.

JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

2 My brethren, count it all joy when ye fall into divers temptations;

3 Knowing *this*, that the trying of your faith worketh patience.

4 But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

5 If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him.

6 But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed.

7 For let not that man think that he shall receive any thing of the Lord.

8 A doubleminded man *is* unstable in all his ways.

9 Let the brother of low degree rejoice in that he is exalted:

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regard for your superiors. Be not disturbed by ritualists, for Christ is our only sacrificial victim, of whom ritualists cannot partake. Only act with Christian love and propriety."

This Epistle was written by James the less (Mark xv. 40), who was prominent among the apostles, and who was cousin to our Lord (by the flesh), probably about the year 60. It is directed to the Jewish Christians outside of Judea (Hellenists), and urges them to avoid impatience, partiality, evil-speaking, strife, and worldly conduct.

I.—**1.** *To the twelve tribes* of Israelites *which are scattered abroad* in all parts of the Roman empire, i. e., the Christians of these twelve tribes. Comp. chap. ii. 1. Also see 1 Pet. i. 1.——**6.** There is in our English version here a paronomasia which does not exist in the Greek. The part referred to should read, "nothing doubting. For he that doubteth is like a wave of the sea." *Tossed*, or "blown about."——**8.** *A*

10 But the rich, in that he is made low: because as the flower of the grass he shall pass away.

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

12 Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.

16 Do not err, my beloved brethren.

17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

22 But be ye doers of the word, and not hearers only, deceiving your own selves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25 But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain.

27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

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doubleminded man, i. e., a wavering man.——**11.** *The grace of the fashion of it.* Lit. "the beauty of its countenance."——**13.** Evil has no power over God, and no alliance with him.——**18.** *We Christians should be a kind of firstfruits* (i. e., a dedicated part).——**25.** *Looketh into.* The word denotes *careful* looking, as of one stooping to look. "The perfect law, namely, that of liberty and not of bondage, as was the Mosaic law."——**27.** *Himself*, or "one's self." —The argument of this chapter is thus: "Be patient under trials and confident in faith and prayer, remembering the shortness of this life. Resist temptation, which is never from God, for only good is from him. Obey his word,

CHAPTER II.

MY brethren, have not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons.

2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

4 Are ye not then partial in yourselves, and are become judges of evil thoughts?

5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

7 Do not they blaspheme that worthy name by the which ye are called?

8 If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well:

9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

10 For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all.

11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So speak ye, and so do, as they that shall be judged by the law of liberty.

13 For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

14 What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15 If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them, Depart in peace, be *ye* warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?

17 Even so faith, if it hath not works, is dead, being alone.

18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy

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and show true religion by a consistent life."

II.—**1.** *With respect of persons.* See Acts x. 34.——**2.** *In goodly apparel.* Rather "in gay clothing." The same words as are in the next verse. *Vile raiment.* Rather "soiled clothing."——**4.** *Of evil thoughts*, or "with evil considerations."——**6.** "Do not the rich men (for whom you show this partiality) oppress you, and are they not the very men who draw you before the judgment seats?"——**7.** "Are they not the very men who blaspheme that worthy name by the which ye are called?" i. e., the name of Christ.——**8.** Lev. xix. 18.——**9.** See ver. 1. *Convinced of the law* as above quoted.——**10.** *Guilty of all*, i. e., liable to the punishment for all. See Matt. xxvi. 66.——**11.** Exod. xx. 13, 14.——**12.** *Law of liberty* = the gospel. See chap. i. 26. You will be judged, works, and I will shew thee my faith by my works.

19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

22 Seest thou how faith wrought with his works, and by works was faith made perfect?

23 And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God.

24 Ye see then how that by works a man is justified, and not by faith only.

25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way?

26 For as the body without the spirit is dead, so faith without works is dead also.

CHAPTER III.

MY brethren, be not many masters, knowing that we shall receive the greater condemnation.

2 For in many things we offend all. If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body.

3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

6 And the tongue *is* a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

7 For every kind of beasts, and of birds, and of serpents, and of

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even though the law is a law of liberty.——**13.** *Mercy rejoiceth against judgment*, i. e., mercy and judgment are opposed to one another, and so the unmerciful man takes side with judgment, which he shall experience.——**19.** "Thou believest that God is one."——**21.** *When he had offered.* Rather "in offering."——**23.** Gen. xv. 6.——**25.** *When she had received.* Rather "in receiving." —The argument of this chapter is thus: "Show no partiality for the rich and great, but keep the law of love, showing your faith to be true by its legitimate works."

III.—**1.** *Masters.* Rather "teachers." *We shall receive the greater condemnation* if we teach error, as well as act in error.——**2.** *For*, as to the latter, *in many things we offend all. Offend.* Or "stumble."——**3.** "We put the horses' bits into their mouths."——**4.** *The governor.* Lit. "the impulse of the one guiding."——**5.** *Boasteth great things.* The idea of accomplishing great things is involved. *How great a matter.* Rather, "how large a forest," or "how much wood."——**6.** "And the tongue is fire; as the world of iniquity (as representative of the wicked world) the tongue is among our members, which defileth the whole body and setteth on things in the sea, is tamed, and hath been tamed of mankind:

8 But the tongue can no man tame; *it is* an unruly evil, full of deadly poison.

9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same place sweet *water* and bitter?

12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so *can* no fountain both yield salt water and fresh.

13 Who *is* a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

15 This wisdom descendeth not from above, but *is* earthly, sensual, devilish.

16 For where envying and strife *is*, there *is* confusion and every evil work.

17 But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

18 And the fruit of righteousness is sown in peace of them that make peace.

CHAPTER IV.

FROM whence *come* wars and fightings among you? *come they* not hence, *even* of your lusts that war in your members?

2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

3 Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts.

4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

5 Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy?

6 But he giveth more grace. Wherefore he saith, God resisteth

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fire the circuit of creation (the whole created universe), and is set on fire by hell."——**9.** *God, even the Father.* Rather "the God and Father."——**13.** *Conversation*, or "life." *Meekness of wisdom*, i. e., "a meekness consonant with wisdom."——**14.** "Do not glory and lie against the truth."——**18.** *Of them that make peace.* Rather "*to* them that make peace."—The argument of this chapter is thus: "Guard the tongue, which, though a small member, does great harm, and let no inconsistent word proceed out of your mouths, remembering that bitter words show a heart which does not hold the pure wisdom of heaven, for that wisdom is full of peace."

IV.—**1.** *Lusts*, or "pleasures."——**2.** *Ye lust*, or "desire." *Desire to have*, or "envy."——**3.** *Amiss*, or "wickedly." *Lusts*, or "pleasures."——**5.** I read with Prof. Scholefield, "Do ye think that the Scripture speaketh in vain (on this subject of the world's hatred to God)? Doth the Spirit that dwelleth within us lust to envy (such as abounds the proud, but giveth grace unto the humble.

7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.

8 Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* doubleminded.

9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness.

10 Humble yourselves in the sight of the Lord, and he shall lift you up.

11 Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

13 Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

14 Whereas ye know not what *shall be* on the morrow. For what *is* your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

15 For that ye *ought* to say, If the Lord will, we shall live, and do this, or that.

16 But now ye rejoice in your boastings; all such rejoicing is evil.

17 Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin.

CHAPTER V.

GO to now, *ye* rich men, weep and howl for your miseries that shall come upon *you.*

2 Your riches are corrupted, and your garments are motheaten.

3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

4 Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.

5 Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

6 Ye have condemned *and* kill-

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in worldly people)?"——**6.** *But he* (the Spirit) *giveth more grace* than to allow such conduct, *wherefore he* (the Spirit) *saith*, &c. Prov. iii. 34.——**8.** *Doubleminded*, or "wavering," as in chap. i. 8.——**13.** *Buy and sell.* One word in Greek, "traffic."——**17.** *Therefore.* Better "now."—The argument of this chapter is thus: "All strife is opposed to God. Humble yourselves for your worldly conduct, cease your evil-speaking and your worldly confidence, for you know that this is all wrong."

V.—**1.** *Go to now*, or "come now."——**3.** *Cankered.* Rather "rusted." *Ye have heaped treasure together for the last days.* Ironical.——**4.** *Lord of Sabaoth*, i. e., Lord of Hosts. Sabaoth is the ed the just; *and* he doth not resist you.

7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

9 Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and *your* nay, nay; lest ye fall into condemnation.

13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

16 Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do err from the truth, and one convert him;

20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

Hebrew. See Rom. ix. 29.——**7.** *The early and latter rain*, i. e., the rain at sowing and growing.——**15.** *If he have committed sins*, and by these has been brought to his sickness. Comp. 1 Cor. xi. 30.——**16.** *Effectual.* Rather "energetic."——**17.** 1 Kings xvii. 1 and xviii. 1.——**20.** *The sinner.* Rather "a sinner." *Shall hide a multitude of sins* in the man saved, by preventing their growth and maturity. See Prov. x. 12, where the antithesis shows us the meaning.—The argument of this chapter is thus: "Ye cruel rich men shall suffer your just reward. Brethren, be ye patient under their cruel inflictions. Avoid impatience even in language. Let your emotions go forth in a religious direction. Remember the power of prayer, and seek the salvation of souls."

THE FIRST EPISTLE GENERAL OF

PETER.

CHAPTER I.

PETER, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

3 Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

8 Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory:

9 Receiving the end of your faith, *even* the salvation of *your* souls.

10 Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace *that should come* unto you:

11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy

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· This Epistle was written by the apostle Peter at Babylon, probably about the year 67. It is addressed to the Jewish Christians in Asia Minor, and urges them to a steadfast adherence to Christian duty under persecutions.

I.—**1.** *The strangers scattered.* See James i. 1. *Pontus*, *Galatia*, *Cappadocia*, *Asia*, *Bithynia.* These provinces included nearly all Asia Minor north of Mount Taurus. By *Asia* in the text is meant the Roman province of Asia in the west of Asia Minor.——**2.** *Unto obedience and sprinkling of the blood of Jesus Christ*, i. e., unto obedience and pardon.——**4.** *And that fadeth not away.* Better "and unfading."——**5.** *Kept*, or "guarded."——**12.** *To look into.* The

Ghost sent down from heaven; which things the angels desire to look into.

13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

16 Because it is written, Be ye holy; for I am holy.

17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear:

18 Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers;

19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently:

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

24 For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

CHAPTER II.

WHEREFORE laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

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idea of stooping down, as in an intent search, lies in the Greek word.——**13.** *The revelation.* The same word is translated "appearing" in ver. 7.——**14.** *Obedient children.* Literally, "children of obedience." See Col. iii. 6, Eph. ii. 2, and Eph. v. 6, for the corresponding phrase "children of disobedience." The "children of obedience" would not be "obedient children," but "obedient persons." They are only children in relation to obedience. *According to the former lusts* which you indulged *in your ignorance.*——**15.** *In all manner of conversation.* Rather, "in all your conduct."——**16.** Lev. xi. 44 and xix. 2.——**17.** *Without respect of persons.* See James ii. 1.——**18.** *Forasmuch as ye know.* Simply "knowing." *Conversation*, i. e., conduct.——**24, 25.** Isaiah xl. 6, 8.—The argument of this chapter is thus: "Blessed be God for our hope experienced in the trial of our faith, and for the glorious privileges which we enjoy above former ages through the light of the gospel. Let us, then, be holy and full of love, according to God's eternal word."

II.—**2.** *The sincere milk of the word.* Rather, "the reasonable [or appropriate]

2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

3 If so be ye have tasted that the Lord *is* gracious.

4 To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious,

5 Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

6 Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

7 Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

8 And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.

9 But ye *are* a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

10 Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evil doers, they may by *your* good works, which they shall behold, glorify God in the day of visitation.

13 Submit yourselves to every ordinance of man for the Lord's

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guileless milk." This translates the word as in the only other place where it is found in the New Testament, viz., Rom. xii. 1. The word translated "sincere" is the negative of the word translated "guile" in the first verse.——**3.** *If so be.* Rather "since." *Gracious.* Translated elsewhere "good" and "kind." Comp. Psalm xxxiv. 8.——**4.** *Disallowed*, or "rejected." *Chosen of God, and precious.* Rather, "with God chosen and precious." See Psalm cxviii. 22.——**5.** *Lively.* Rather "living." The same word as in the preceding verse. "A spiritual house, nay, rather a holy priesthood."——**6.** Isaiah xxviii. 16. *Elect*, or "chosen." Same word as in ver. 4.——**7.** "To you, then, who believe is this preciousness." Psalm cxviii. 22.——**8.** "Who stumble, being disobedient to the word." See chap. iii. 1.——**9.** *Generation.* Rather "race." For the expressions of this verse, see Isaiah xliii. 20, Exod. xix. 5, 6, and Deut. vii. 6; also the Greek of Mal. iii. 17. *A peculiar people.* Literally, "a people for safe-keeping." For this and the next expression, see Isaiah xliii. 21 in the Septuagint. *The praises.* Both here and in Isaiah lxiii. 21, the word refers to the object of praise, i. e., excellency, glory, renown.——**10.** See Hosea ii. 23.——**11.** *Strangers*, or "foreign residents."——**12.** "Having your conduct honourable." *Good works.* Rather "honourable works." Same word as above. *The day of visitation.* See Luke xix. 44. The time when God specially forces the truth upon the attention of the unconverted.——**13.** *Submit yourselves to*, sake: whether it be to the king, as supreme;

14 Or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well.

15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

16 As free, and not using *your* liberty for a cloak of maliciousness, but as the servants of God.

17 Honour all *men*. Love the brotherhood. Fear God. Honour the king.

18 Servants, *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward.

19 For this *is* thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

20 For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable with God.

21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

22 Who did no sin, neither was guile found in his mouth:

23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously:

24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

CHAPTER III.

LIKEWISE, ye wives, *be* in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;

2 While they behold your chaste conversation *coupled* with fear.

3 Whose adorning, let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel;

4 But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a

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&c. Rather, as inferential, "Submit yourselves, therefore, to, &c."——**14.** *Of them that do well.* Literally "well-doers."——**15.** *Put to silence.* Literally "muzzle."——**16.** *A cloak of maliciousness.* Rather, "a veil of malice."——**18.** *Froward.* Literally "crooked."——**19.** *Thankworthy.* Literally "grace."——**20.** *This is acceptable with God.* Literally, "this is grace with God (i. e., in God's sight)." The same word as is translated "thankworthy" in ver. 19.——**21.** *An example.* The word refers to those copies for writing which were set for children learning to write.——**22.** Isaiah liii. 9.——**24.** *The tree.* Or "the wood," i. e., the cross. Isaiah liii. 5.——**25.** Isaiah liii. 6.—The argument of this chapter is thus: "Let us lay aside evil, and seek a pure spiritual diet, coming to Christ, the living stone, on whom we are built as living stones for a spiritual temple. Exercise, therefore, good works, and show proper subjection to authority, taking meekly all unjust treatment, after the example of Christ."

III.—**1.** *Conversation*, i. e., conduct.

meek and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

6 Even as Sarah obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

7 Likewise, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

8 Finally, *be ye* all of one mind, having compassion one of another; love as brethren, *be* pitiful, *be* courteous:

9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

11 Let him eschew evil, and do good; let him seek peace, and ensue it.

12 For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers: but the face of the Lord *is* against them that do evil.

13 And who *is* he that will harm you, if ye be followers of that which is good?

14 But and if ye suffer for righteousness' sake, happy *are ye:* and be not afraid of their terror, neither be troubled;

15 But sanctify the Lord God in your hearts: and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear:

16 Having a good conscience; that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ.

17 For *it is* better, if the will of God be so, that ye suffer for well doing, than for evil doing.

18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to

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So in the next verse.——**2.** *Fear*, i. e., a fear to offend propriety, a sensitiveness regarding duty.——**4.** *The hidden man of the heart.* For this peculiar phrase, compare Eph. iii. 16. The full idea is, "The inner heart-part of the man," man being used generically. *In that which is not corruptible, even the ornament.* Better, "in the incorruptible ornament."——**5.** *Trusted.* Rather "hoped."——**6.** *Daughters.* Rather "children." *And are not afraid with any amazement.* Or, "and are not at all afraid" of the world's mockery at your subjection.——**7.** "Dwell according to knowledge with the wife as with a weaker instrument of God's gracious work, giving her honour, as ye are even joint-heirs of the grace of life (i. e., the eternal life given by grace)."——**8.** "Finally, be ye all like-minded, sympathetic, fraternal, compassionate, humble."——**10.** Psalm xxxiv. 12–16.——**11.** *Ensue.* In Old English as "pursue."——**13.** *Followers.* Rather "imitators."——**14.** *But and if.* Old English for "but, moreover, if." See Isaiah viii. 12, 13. *Be not afraid of their terror*, i. e., "be not at all afraid of them," "be not afraid with fear (or terror) of them."——**15.** *Fear.* See ver. 2.——**16.** *Conversation*, i. e., "conduct."——**19.** *The*

God, being put to death in the flesh, but quickened by the Spirit:

19 By which also he went and preached unto the spirits in prison;

20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

21 The like figure whereunto *even* baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

22 Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

CHAPTER IV.

FORASMUCH then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

2 That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God.

3 For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

4 Wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you:*

5 Who shall give account to him that is ready to judge the quick and the dead.

6 For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

8 And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

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spirits now *in prison* in hell. Christ preached to them before they went to prison by his servant Noah, perhaps by some visible appearance of himself, as he appeared to Isaiah.——**20.** *Sometime*, or "formerly," or "in the old time," as in ver. 5. *By water.* Rather, "through the water."—The argument of this chapter is thus: "Rightly regard the proprieties of the marital relation, with pious hearts and good consciences, being willing to suffer in the flesh as did Christ, so that ye rise with him by the Spirit."

IV.—**1.** *For he that hath suffered in the flesh hath ceased from sin.* That is, any one of your friends who has suffered from persecution has only suffered in the flesh, and moreover (recollect for your consolation) the glorious cause of his suffering is his abandonment of a sinful life.——**3.** *May suffice us.* Rather, "is sufficient for us." *Abominable*, or "ungodly."——**5.** *Who*, i. e., they who think it strange, &c. *Quick*, i. e., living.——**6.** *To them that are dead*, i. e., to those brethren who had been put to death in the persecution. *That they might be judged, &c.* A way of expressing "that while they might be judged according to men in the flesh, yet they might live according to God in the spirit." Flesh and spirit, it will be noticed, are set one against another from chap. iii. 18 to this verse.——**8.** *Charity*, or "love." See James v. 20.——**9.** *Grudging.* Rather "murmurings."——

9 Use hospitality one to another without grudging.

10 As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God.

11 If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth; that God in all things may be glorified through Jesus Christ: to whom be praise and dominion for ever and ever. Amen.

12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

14 If ye be reproached for the name of Christ, happy *are ye;* for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

15 But let none of you suffer as a murderer, or *as* a thief, or *as* an evil doer, or as a busybody in other men's matters.

16 Yet if *any man suffer* as a Christian, let him not be ashamed; but let him glorify God on this behalf.

17 For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God?

18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

19 Wherefore, let them that suffer according to the will of God commit the keeping of their souls *to him* in well doing, as unto a faithful Creator.

CHAPTER V.

THE elders which are among you I exhort, who am also an

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10. *The gift.* Rather "a gift," i. e., "any gift."——**12.** *Which is to try you.* Not future, but present, thus: "which is for your trial."——**14.** *The Spirit of glory and of God*, i. e., the glorious Spirit of God.——**16.** *On this behalf*, or "in this regard," "in regard to this."——**17, 18.** I take these two verses as propounding two objections to the Christian's position in his persecuted state, and the answers to the two, thus: "For, say your enemies, the time of beginning judgment with the house of God is come. Granted that it has. There is a beginning there, but it is merely temporary, and an affliction of the flesh. But what will the end be with the unbelievers, for the final judgments of God upon them shall be permanent and inflicted upon their souls. Again say your enemies, the righteous has a hard task to save himself from death now-a-days. Granted that he has; but where shall the ungodly and the sinner appear when their persecution from God arrives? Can they save themselves from eternal death?"——**19.** *Wherefore*, i. e., because of your exalted position above your persecutors. *In well doing*, or "with righteousness of life."—The argument of this chapter is thus: "Like Christ, be willing to suffer in the flesh, while your spirit is safe, remembering that you suffer because you have abandoned sin. In hope of your future glory, exercise your love and your varied gifts in God's name. Rejoice in your sufferings, and remember that your troubles are temporary and bodily, but those of your enemies shall be eternal and spiritual."

V.—**1.** *Who am also an elder.* Lit.,

elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

2 Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

3 Neither as being lords over *God's* heritage, but being ensamples to the flock.

4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

5 Likewise, ye younger, submit yourselves unto the elder. Yea, all *of you* be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

7 Casting all your care upon him; for he careth for you.

8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

9 Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*.

11 To him *be* glory and dominion for ever and ever. Amen.

12 By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.

13 The *church that is* at Babylon, elected together with *you*, saluteth you; and *so doth* Marcus my son.

14 Greet ye one another with a kiss of charity. Peace *be* with you all that are in Christ Jesus. Amen.

"the co-elder."——**2.** *Filthy lucre*, or "base gain."——**3.** *Lords over God's heritage.* Rather, "lords over inheritances." The elders are cautioned against interfering to direct the property of their people.——**4.** *Ye shall receive a crown of glory that fadeth not away.* Rather, "ye shall receive the unfading crown of glory."——**5.** Prov. iii. 34.——**7.** "Casting all your anxiety upon him, for he careth for you." There is no paronomasia in Greek, as in our English version.——**10.** *Make you perfect.* Rather "thoroughly prepare you." *Settle you* on a firm foundation.——**12.** *Silvanus.* See 1 Thess. i. 1. *Suppose*, or "think." *I have written* in this epistle. ——**13.** *Babylon.* The once great metropolis on the Euphrates. *Marcus*, i. e., the evangelist Mark.—The argument of this chapter is thus: "Ye elders, be examples to the people. Ye people, be humble, faithful, and watchful against Satan."

THE SECOND EPISTLE GENERAL OF
PETER.

CHAPTER I.

SIMON Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:

2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

3 According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

4 Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

5 And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge;

6 And to knowledge, temperance; and to temperance, patience; and to patience, godliness;

7 And to godliness, brotherly kindness; and to brotherly kindness, charity.

8 For if these things be in you,

This Epistle was written by the apostle Peter probably shortly after his first epistle, and to the same persons. In it he urges to spiritual growth in view of the day of Christ's coming, and warns against false teachers.

I.—**1.** *Simon.* In Greek it is here (as in Acts xv. 14) Symeon. The Hebrew name is *Shimon.* See 1 Chron. iv. 20. The form here used is perhaps a softened Hellenic form. *Through the righteousness.* Rather "in the righteousness." *Of God and our Saviour Jesus Christ.* Rather, "Of our God and Saviour Jesus Christ."——**3.** *Life and godliness.* Hendiadys for "a godly life." The knowledge of God is the means of spiritual growth. *To glory and virtue.* Rather, "by his glorious excellency." See 1 Pet. ii. 9.——**4.** *Whereby*, i. e., by which glorious excellency.——**5–7.** *And besides this, &c.* Rather, "And for this very reason too, introducing beside all diligence, furnish in your faith goodness, and in your goodness knowledge, and in your knowledge self-control, and in your self-control patience, and in your patience piety, and in your piety brotherly affection, and in your brotherly affection love." That is, "Because ye are partakers of the divine nature, carefully improve your high privilege by furnishing in your faith an active benevolence, which benevolence shall be guided by enlarged knowledge, which knowledge shall not add to your sinful indulgences, but be accompanied by a proper self-control, which self-control shall not be stoical, but the result of a true Christian patience, which patience shall not be with a selfish expectation, but the hopes of a heart of piety, which piety shall affectionately recognize the claims of kindred souls, and this fraternal affection shall be the offspring of a divine love."——**8.** *In the knowledge.* Comp. ver. 2 and ver. 3. The knowledge of God and of Christ is spoken of as the way to godly life. Here the apostle and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth.

13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance;

14 Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath shewed me.

15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts:

20 Knowing this first, that no

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says that if the results mentioned in vv. 5–7 are exhibited, then the knowledge of God and Christ will not be in vain." ——**9.** "Is blind, short-sighted." The latter word seems added to correct the former, as a Christian, however weak, could not be called absolutely blind. "And hath forgotten the purification of his old sins."——**10.** *Wherefore*, i. e., because of this sad condition to which neglect will bring Christians. *For if ye do these things*, mentioned in ver. 5–7. ——**11.** *Shall be ministered unto you abundantly.* This is the same word as in ver. 5 is translated "add," and I think reference is here had to that former use, thus: "furnish virtue, knowledge, &c. ('these things' of ver. 10) and *so shall be richly furnished to you the entrance into the eternal kingdom of our Lord.*" To those who cultivate these graces the entrance shall be peculiarly rich or sumptuous, above that of the negligent Christian.——**12.** *In the present truth.* In the truth of the gospel now made known.——**15.** "And I will strive at all times to have you after my departure make mention of these things." ——**16.** *We have not followed.* Rather "we did not follow."——**17.** See Matt. xvii. 5.——**18.** "And this voice we heard come from heaven." Peter, James, and John were witnesses of the transfiguration.——**19.** "And we have the prophetic word as a more sure testimony." *Daystar*, or "morning-star." ——**20.** *Is of any private interpretation.* Rather, "is of its own interpretation," i. e., is its own interpreter. This seems to denote that no prophecy merely refers prophecy of the Scripture is of any private interpretation.

21 For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.

CHAPTER II.

BUT there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

4 For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment;

5 And spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

6 And turning the cities of Sodom and Gomorrah into ashes condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly:

7 And delivered just Lot, vexed with the filthy conversation of the wicked:

8 (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds:)

9 The Lord knoweth how to deliver the godly out of temptation and to reserve the unjust unto the day of judgment to be punished:

10 But chiefly them that walk

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to the events of its own time, although it may have such a primal and subordinate reference, but it chiefly refers to the Messiah and His times, for not man but God, whose plan of redemption centres in Christ, is the author of prophecy.—The argument of this chapter is thus: "Through the knowledge of Christ let your graces abound, and your reward shall be great. I speak the truth testified to at the transfiguration and in prophecy."

II.—**1.** This is intimately connected with the preceding chapter. Peter had just pronounced his gospel as testified to by the prophets. This leads him to mention *false* prophets. *Among the people*, i. e., the ancient Jews. *Damnable heresies.* Rather "destructive heresies." The same word is used below in this same verse as "destruction."——**2.** *Pernicious ways.* The same word which occurs twice in the preceding verse. Better therefore "destructive ways."——**3.** *Make merchandise of you.* Better "make gain of you." *Damnation.* Rather "destruction." Same word as in vv. 1 and 2. See above.——**5.** *Noah the eighth person.* Rather "Noah, with seven others," i. e., his wife, three sons, and their wives. *Saved.* Rather "guarded."——**6.** "Making them an example or type of those who should live ungodly."——**7.** *Conversation,* i. e., "conduct."——**8.** *Vexed.* Rather "tormented." A different word from that in the preceding verse.——**9.** The apodosis of the sentence. The protasis begins at ver. 4. *The day of judgment,* or "a day of judgment." *To reserve.*

after the flesh in the lust of uncleanness, and despise government. Presumptuous *are they*, selfwilled, they are not afraid to speak evil of dignities.

11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

12 But these, as natural brute beasts made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

13 And shall receive the reward of unrighteousness, *as* they that count it pleasure to riot in the daytime. Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you;

14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: a heart they have exercised with covetous practices; cursed children:

15 Which have forsaken the right way, and are gone astray, following the way of Balaam the *son* of Bosor, who loved the wages of unrighteousness:

16 But was rebuked for his iniquity: the dumb ass speaking with man's voice forbade the madness of the prophet.

17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

18 For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were clean escaped from them who live in error.

19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

21 For it had been better for

Better "to keep."——**10.** *In the lust of uncleanness.* Or "in polluted desire." "Self-confident darers, they do not tremble in speaking evil of dignities."——**11.** *Whereas.* Rather "where," i. e., in the very case in which. *Against them*, i. e., against these dignities. However wicked these dignities (such as the Roman emperor and his proconsuls) were, the members of the Church had no right to rail at them, for not even the angels did this. The like passage in Jude 9 shows that the angels avoided railing even at Satan himself.——**12.** "Shall be utterly corrupted by their own corruption."——**13.** "Counting it pleasure to riot in the day-time, spots and blemishes, revelling in their deceits, feasting with you."——**14.** "Having eyes full of an adulteress, and eyes that cannot cease from sin, &c." The concrete is put for the abstract. *Cursed children.* Rather "children of curse," i. e., cursed persons. See note on 1 Pet. i. 14.——**16.** Num. xxii.——**17.** *These.* These false teachers. See ver. 1. "*Clouds that are* driven by a whirlwind." *The mist of darkness.* Rather "the gloom of darkness."——**18.** *Clean escaped.* Literally, "really escaped."——**22.** Prov. xxvi. 11. The epistle of Jude bears many striking resemblances to this chapter even in expression. The two apostles probably quoted from them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, The dog *is* turned to his own vomit again; and, The sow that was washed to her wallowing in the mire.

CHAPTER III.

THIS second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance:

2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

6 Whereby the world that then was, being overflowed with water, perished:

7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day.

9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

11 *Seeing* then *that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness,

12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the ele-

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the same source under the Spirit's guidance.—The argument of this chapter is thus: "There are false teachers who teach for gain, and pander to lust. God will destroy them, and those whom they seduce from the truth."

III.—**5.** *For this they willingly are ignorant of.* Better, "for this they willingly let pass from their minds." *Standing out of the water and in the water.* Rather, "acquiring its consistency (or solidity) out of water and by water," referring to the originally liquid condition of the earth. See Gen. i. 6.——**6.** *Being overflowed with water* at the great deluge.——**7.** *By the same word* which made them. See ver. 5. "Are held in store for fire, and kept for the day of judgment and destruction of ungodly men."——**9.** *Concerning his promise* to come in judgment. "*As some men count* it *slackness* on his part."——**11.** *All these things*, i. e., these material objects which surround us. *Conversation*, or "conduct."

ments shall melt with fervent heat?

13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

15 And account *that* the longsuffering of our Lord *is* salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

16 As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other Scriptures, unto their own destruction.

17 Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

18 But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.

◆

THE FIRST EPISTLE GENERAL OF

JOHN.

CHAPTER I.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

2 (For the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with

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—**12.** *Hasting unto.* Rather, "hastening on."——**13.** *According to his promise.* Isaiah lxv. 17 and lxvi. 22.——**15.** *Is salvation*, i. e., has salvation as its object.——**16.** *In which*, i. e., in which things regarding Christ's coming. Not "in which epistles." *The other Scriptures.* Other than those parts which treat of Christ's coming.—The argument of this chapter is thus: "Remember the prophecies of the earth's destruction and the new creation at Christ's coming, and that God delays their accomplishment in mercy to man. Prepare for that day by growing in grace."

This Epistle was written by the apostle John, probably about A. D. 80, to the Christians of Asia Minor. He urges them to growth in the love of God and the brethren, as being the children of God, separated from the evil world.

I.—**1.** Compare the introduction to John's Gospel. *The beginning.* The same "beginning" as in John i. 1 and in chap. ii. 13, 14 of this epistle. *Which* the Father, and with his Son Jesus Christ.

4 And there things write we unto you, that your joy may be full.

5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

CHAPTER II.

MY little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

2 And he is the propitiation for our sins: and not for ours only, but also for *the sins of* the whole world.

3 And hereby we do know that we know him, if we keep his commandments.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

6 He that saith he abideth in him ought himself also so to walk, even as he walked.

7 Brethren, I write no new

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we have deliberately *looked upon.* *Our hands have handled.* An Oriental expression of intimate knowledge. *The Word of life*, i. e., Christ Jesus, the eternal Word, the express image of the Father's substance, in whom is life. See John i. 1–4.——**5.** *This then.* Rather, "and this." *Of him*, i. e., "from him."——**6.** *We lie, and do not the truth.* We lie verbally and practically.——**7.** *We have fellowship one with another* as a natural consequence of rejoicing equally in the light.——**8** This light (Christ and his knowledge) shows us to be sinners by nature.——**9.** *Faithful and just.* "Faithful" to his promise and "just" in the basis of that promise, i. e., Christ's satisfaction for sin.—The argument of this chapter is thus: "God is light, and to be his we must be in his light. Yet that light reveals our native sinfulness."

II.—**1.** *My little children.* An affectionate style of address to disciples or spiritual wards. Compare John xiii. 33, Gal. iv. 19. *Any man.* Better "any one."——**2.** *Propitiation.* Expiatory and reconciling sacrifice.——**3.** There is a difference in tense in the two occurrences of the verb, which is difficult to express in English. Perhaps this is like it: "Hereby do we know that we possess his intimacy." This is harsh, and yet more near to the meaning of the original than our common version. The knowledge of God, expressed by the use of the perfect tense of the verb in Greek, is the knowledge obtained by a close union with him.——**4.** *I know him.* The preceding remark applies to this.——**5.** *Is perfected.* Has its full exhibition and power. *We are in him.* Equivalent to "we know him" in ver. 3, which see.——**6.** *Even as he* (i. e., God in Christ) *walked.*——**7.** *An old* commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

12 I write unto you, little children, because your sins are forgiven you for his name's sake.

13 I write unto you, fathers, because ye have known him *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

14 I have written unto you, fa-

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commandment, which ye had from the beginning of the world. *The old commandment is the word, &c.*, i. e., is the doctrine of obedience. See above, ver. 3–5.——**8.** *A new commandment.* See John xiii. 34. This new commandment is to love one another as Christ loved us. The apostle goes on to show this brotherly love, gauged by Christ's love, was new to the Church with the new revelation. *Which is true in him and in you*, i. e., which has its true expression in your likeness to him. Comp. the phrase in John ii. 4, "What have I to do with thee," which in the Greek is, "What to me and to thee."——**10.** *There is none occasion of stumbling.* Or, "there is no stumblingblock in him or about him." In other words, he walks safely. In the next verse the converse position is shown.——**12–14.** The repetition in these verses is not that of tautology, but of earnestness. The change from "I write" to "I have written" (in Greek a change from the present to the aorist tense), I do not attempt to give a reason for, unless it is one of euphony. I do not regard the persons addressed as divided into three classes according to their age, first, because then the order would be different, either *fathers*, *young men*, *children*, or *children*, *young men*, *fathers;* and secondly, because the apostle styles *all* the Church his "little children." See ver. 1. I rather regard the verses as comprising two addresses to the Church at large, each having subordinated two special addresses to the old and young members respectively, thus:

1. I write unto you, little children (i. e., my Christian flock), because your sins are forgiven you for his name's sake.
    a. I write unto you, fathers, because ye know the Eternal Son. (See chap. i. 1.)
    b. I write unto you, young men, because ye have overcome the wicked one.
2. I write unto you, little children (i. e., my Christian flock), because ye know the Father.
    a. I write unto you, fathers, because ye know the Eternal Son.
    b. I write unto you, young men, because ye are strong, and the word of God remaineth in you, and ye have overcome the wicked one.

The apostle wrote to the Church to increase their joy and graces (chap. i. 4 and ii. 1), and therefore could only write to them as forgiven children of the Father. Because they were such, he wrote to them. He would never have written such an epistle, so full of inward experience of the divine life, to the world. In particular, the superior *knowledge* of the older Christians and the superior *vigour* of the younger Christians encouraged him in writing to them, from which knowledge and vigour he looked for that increase of joy and graces, to promote which was his highest object. The phrase "ye have known," occurring thers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15 Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

16 For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

19 They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us.

20 But ye have an unction from the Holy One, and ye know all things.

21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

23 Whosoever denieth the Son, the same hath not the Father: [*but*] *he that acknowledgeth the Son hath the Father also.*

24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

25 And this is the promise that he hath promised us, *even* eternal life.

26 These things have I written unto you concerning them that seduce you.

27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and

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twice in ver. 13 and once in ver. 14, is the same as that in ver. 3 as regards tense, and should be rendered simply "ye know," i. e., intimately. See ver. 3.——**15.** For this use of "the world," see John xvii. 9–16.——**16.** *The lust of the flesh, the lust of the eyes, and the pride of life.* These do not seem to be three separate classes of vice, but three characteristics of man's depravity. It is carnal desire, cultivated through the senses (of which the eye is chief and representative of all) and inducing a reckless, selfish life. *Pride.* Rather, "vain boasting." See James iv. 16, where the same word is used.——**18.** *Little children.* See ver. 1. *The last time*, spoken of in the prophets. See Isaiah ii. 2. *As ye have heard.* See Matt. xxiv. 5.——**19.** *No doubt.* This is gratuitously inserted by the translators.——**20.** *Unction.* Better "anointing," as the same word is translated twice in ver. 27. *Holy One*, i. e., Christ. See Acts iii. 14. *Ye know all things*, i. e., ye know what is truth and what is falsehood; ye know all things in their great relationship to truth.——**21.** See note on ver. 12.——**22.** *He is antichrist, that denieth the Father and the* is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

CHAPTER III.

BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

3 And every man that hath this hope in him purifieth himself, even as he is pure.

4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

5 And ye know that he was manifested to take away our sins; and in him is no sin.

6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

10 In this the children of God are manifest, and the children of the devil: whosoever doeth not

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Son, i. e., he is the Antichrist, and, by denying that Jesus is the Christ, he really denieth the Father and the Son, for the Father hath witnessed of the Son, and the Son witnessed of the Father.——**28.** *Little children.* See ver. 1.——**29.** *If ye know.* Better "if ye see." A different verb from that which follows.—The argument of this chapter is thus: "Our native sinfulness is overcome in Christ, and we should continue to progress against remaining sin. Obedience to God and love of the brethren are characteristics of the Christian life. We must avoid worldliness, for we are set apart from the world by an anointing of Christ."

III.—**1.** The world cannot appreciate us as Christians, until it first appreciate Christ.——**2.** Comp. chap. ii. 28. The sight of our glorified Redeemer will assimilate us to him. *He shall appear*, i. e., God in Christ.——**3.** The clearer our expectation, the more rapid our sanctification.——**4.** "Every one who committeth sin committeth lawlessness, and his sin is his lawlessness." I think this means that the essence of sin is opposition to law.——**5.** *He was manifested*, i. e., Christ. Christ's purpose was to remove sin, and Christ's example was sinless.——**7.** *Little children.* See chap. ii. 1. The truly righteous man is righteous after the model of Christ.——**8.** The sinful man takes the devil as his model.——**9.** *His seed*, i. e., God's seed. Being made a child of God, a man receives the qualities of his Divine Father.——**10.** *Neither he that loveth not his brother.* Here the apostle resumes from righteousness is not of God, neither he that loveth not his brother.

11 For this is the message that ye heard from the beginning, that we should love one another.

12 Not as Cain *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, if the world hate you.

14 We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death.

15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

16 Hereby perceive we the love *of God*, because he laid down his life for us: and we ought to lay down *our* lives for the brethren.

17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him?

18 My little children, let us not love in word, neither in tongue: but in deed and in truth.

19 And hereby we know that we are of the truth, and shall assure our hearts before him.

20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 Beloved, if our heart condemn us not, *then* have we confidence toward God.

22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

CHAPTER IV.

BELOVED, believe not every spirit, but try the spirits whether they are of God: because

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chap. ii. 11, the long intermediate passage having shown our change from sin to righteousness through the love of God to us.——**12.** "And *not* be *as Cain* was."——**13.** *If the world hate you* as Cain hated Abel, and for the same cause. ——**14.** Our brotherly love is one of the distinctive marks of our conversion. *Abideth*, or "remaineth."——**15.** *Is a murderer* like Cain.——**16.** "Herein we know what true love is, that he (Christ) laid down, &c." See chap. iv. 10.—— **17.** *His bowels of compassion*, or "his heart."——**18.** *My little children.* See chap. ii. 1. "Let us not love with words, which is a mere tongue-love, but let us love with deeds, which is a true love."——**19.** *And shall assure our hearts before him*, i. e., we shall give our hearts peace before God, as sure of our conversion.——**20.** *If our heart condemn us.* God, who knows the heart, will see the evil which our own consciences perceive, and we can, of course, have no peace before him.——**24.** *And he* (Christ) *in him* (the obedient one).—The argument of this chapter is thus: "God's love to us has made us his children, and thus has separated us from sin to righteousness, of which this love for the brethren is a distinguishing mark, the existence of which will be a witness to us of our conversion."

IV.—**1.** This chapter should commany false prophets are gone out into the world.

2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

4 Ye are of God, little children, and have overcome them; because greater is he that is in you, than he that is in the world.

5 They are of the world: therefore speak they of the world, and the world heareth them.

6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

8 He that loveth not, knoweth not God; for God is love.

9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.

11 Beloved, if God so loved us, we ought also to love one another.

12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14 And we have seen and do testify that the Father sent the Son *to be* the Saviour of the world.

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

17 Herein is our love made

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mence with the last clause of the preceding chapter, where a new proof of our conversion is given in the presence of the Spirit. This verse evidently refers to the miraculous powers conferred by the Spirit in the early Church. There were counterfeit exhibitions of such influences.——**4.** *Little children.* See chap. ii. 1. *Them*, i. e., those deceivers who counterfeit spiritual influences.——**6.** *Hereby*, i. e., by the methods above given, to wit, the confession of Christ and the audience of God's people.——**7.** After the digression regarding another proof of discipleship and conversion, the apostle here returns to his main theme of brotherly love, and urges it from the example of God.——**9.** *Only begotten.* Comp. John i. 14, 18, and iii. 16, 18. Also Heb. xi. 17.——**10.** *Propitiation.* See chap. ii. 2.——**12.** "No man hath seen God at any time; but when we see God-given graces in our brethren, which bring them to the likeness of God, we love them and love God in them. For as God is really in us Christians, we, in loving one another, exhibit our love to Him." Comp. ver. 20.——**13.** This verse is a repetition (with a little more strength) of chap. iii. 24. It seems to be inserted here just to remind an objector that the love of God perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

19 We love him, because he first loved us.

20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21 And this commandment have we from him, That he who loveth God love his brother also.

CHAPTER V.

WHOSOEVER believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

2 By this we know that we love the children of God, when we love God, and keep his commandments.

3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith.

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6 This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

7 For there are three that bear

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in our brethren is no chimera, but that we have proof of God's presence in us. The verses which follow to ver. 17 are directed to the same end.——**16.** God is so truly love that there can be no love where God is absent.——**17.** *Our love.* Or, "love among us," i. e., our mutual love. *Herein*, i. e., in this knowledge of God's presence in us. For he and we are thus ever together.——**18.** *Is not made perfect.* Does not receive his full growth or appreciating experience.——**19.** The very fact that God loves us (which precedes our love to him) should drive away fear.——**20.** "He that loveth not his brother (who has God in him) whom he hath seen, how can he love God whom he hath not seen?" If a man cannot love holiness as exemplified in a visible Christian life, how can he love the holiness of the invisible God?——**21.** Besides all other arguments for loving our brethren, God has commanded it.—The argument of this chapter is thus: "We also have the witness of the Spirit. We should love one another, because God loved us, because we will thus love God in our brother, and because God has commanded us so to do."

V.—**1, 2.** A continuation of the argument to love our brother, because God is in him, which argument had scarcely been interrupted by ver. 21 of the preceding chapter. The second verse is the converse of chap. iv. 7. The child of God loves God, keeps his commandments, and loves the brethren. The presence of any one of these characteristics proves the presence of the others.——**3.** See Matt. xi. 30. There can be no true love of God without keeping his commandments.——**4.** It is through faith we are able to keep his commandments, by overcoming the world, which would make us disobedient.——**5.** The only conquest of the worldly spirit is by the believer in Christ.——**6.** *By water and* record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

8 And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.

9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

12 He that hath the Son hath life; *and* he that hath not the Son of God hath not life.

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

16 If any man see his brother sin a sin *which is* not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

17 All unrighteousness is sin: and there is a sin not unto death.

18 We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

19 *And* we know that we are of God, and the whole world lieth in wickedness.

20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life.

21 Little children, keep yourselves from idols. Amen.

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blood, i. e., to cleanse and to atone. Christ came to pardon by his blood and to purify by his Spirit. By this latter we overcome the world and obey God's commandments. The gifts of the Spirit are testimony to this work of God in us. ——**8.** *The spirit and the water and the blood*, i. e., the outward gifts of the Spirit, the renewed and purified heart, and the pardon through Christ's blood. All these three were satisfactory witnesses to the same soul. The world could not see and appreciate these witnesses, except in this outward way, viz.: it could see the miracles, observe the changed life of the Christian, and hear the approved record of Christ's death and resurrection. Comp. verses 9 and 10, where we see a distinction between the inward and outward testimony.——**15.** *That he hear us.* Bad grammar. Rather "that he heareth us."——**16.** This seems clearly to show that there is a limit to our power of intercession for our fellow-men.——**20.** *This* Jesus Christ *is the true God.*——**21.** *Little children.* See chap. ii. 1.—The argument of this chapter is thus: "As we love God in one another, so we keep God's commandments through a faith in Christ

THE SECOND EPISTLE OF

JOHN.

THE elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;

2 For the truth's sake, which dwelleth in us, and shall be with us for ever.

3 Grace be with you, mercy, *and* peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

6 And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

10 If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed:

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which overcomes the world, and we have a three-fold testimony of our union with God, in his Spirit's gifts, in our renewed affections, and in our sense of pardon through Christ's blood. I write in order to increase your faith and to urge you to confiding prayer, because we are of God and in Christ."

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1. *The elect lady.* Some make this "the elect Cyria," leaving the Greek word for "lady" untranslated, and considering it a proper name. Others read "the lady Eclecta." The latter reading is disproved by the last verse. *The elder* is, of course, John the apostle. The style shows it and tradition confirms it. *They that have known.* Rather "they that know."——**2.** *For the truth's sake* is the love. Christians love one another because of the truth in them.——**3.** *In truth and love.* See preceding note.——**4.** *From the Father* in the Scriptures.——**5.** *Lady.* See ver. 1.——**5, 6.** The old commandment of obedience is really the same as the new commandment of love. See 1 John ii. 7, 8.——**6.** "This is the commandment, even as ye heard from the beginning, that ye should walk in it."——**7.** *A deceiver . . . an antichrist.* Rather "the deceiver . . . the antichrist."——**8.** *Receive a full reward* by avoiding any remission of zeal in Christ's service.——**10.** *Neither bid him God speed.* Rather "nor say Chaere to him," i. e., do not give him

11 For he that biddeth him God speed is partaker of his evil deeds.

12 Having many things to write unto you, I would not *write* with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full.

13 The children of thy elect sister greet thee. Amen.

THE THIRD EPISTLE OF

JOHN.

THE elder unto the well beloved Gaius, whom I love in the truth.

2 Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

3 For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

4 I have no greater joy than to hear that my children walk in truth.

5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;

6 Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well:

7 Because that for his name's sake they went forth, taking nothing of the Gentiles.

8 We therefore ought to receive such, that we might be fellow helpers to the truth.

9 I wrote unto the church: but Diotrephes, who loveth to have the

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the salutation of an intimate friendship. "Chaere" (rejoice) was the Greek salutation at meeting and parting. Our translation is most unfortunate.——**11.** See preceding note.—The argument of this chapter is thus: "Hold fast to Christian love and obedience in the face of the anti-Christian teachers in the Church."

1. *The elder.* See 1 John 1. *Gaius.* The Greek for Caius, a very common Roman name. This Gaius was, perhaps, the Gaius with whom Paul stayed at Corinth, whose hospitality Paul refers to, Rom. xvi. 23. There is a Gaius of Derbe and another of Macedonia mentioned in Acts xix. 29 and xx. 4.——**2.** *Above all things.* Rather "in all things." There is an antithesis between "all things" and "soul."——**6.** *Charity.* Rather "love." *After a godly sort.* Literally, "worthily of God," i. e., in a manner befitting the children of God.——**7.** *They went forth* as preachers of the gospel. ——**9.** *I wrote to the church* regarding these missionaries, *but Diotrephes, who loveth to have the preeminence among them*, does not acknowledge my authority. The "church" intended is doubtless the Church of the place to which Gaius belonged, perhaps Corinth. The apostle had, probably, written one letter in behalf of these journeying brethren to the Church in that place, but through fear that Diotrephes would interfere and hinder the object, he writes this other preeminence among them, receiveth us not.

10 Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church.

11 Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.

12 Demetrius hath good report of all *men*, and of the truth itself: yea, and we *also* bear record; and ye know that our record is true.

13 I had many things to write, but I will not with ink and pen write unto thee.

14 But I trust I shall shortly see thee, and we shall speak face to face. Peace *be* to thee. *Our* friends salute thee. Greet the friends by name.

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THE GENERAL EPISTLE OF
JUDE.

JUDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called:

2 Mercy unto you, and peace, and love, be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints.

4 For there are certain men crept in unawares, who were be-

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letter to Gaius on the same subject.——**10.** *I will remember.* Rather, "I will bring to remembrance." *And casteth them out of the church*, i. e., "and so casteth these strangers out to find hospitality outside of the Church."——**12.** *And of the truth itself*, i. e., and by the successes of the truth under his efforts. —The argument of this chapter is thus: "Rejoicing in your hospitality to the Christian teachers, I urge you to continue in this good way. But I will use my apostolic power against Diotrephes, whose conduct is sadly the reverse."

The date of the Epistle of Jude is very uncertain. It was probably written as late as 80 A. D.

1. *Jude, the brother of James* (comp. Luke vi. 16), was the son of Alpheus. He is also called Lebbeus Thaddeus in the Gospel of Matthew (x. 3). As James (who is the author of the Epistle) is called "the Lord's brother" in Gal. i. 19, the two brothers James and Jude are those mentioned with Joses and Simon in Mark vi. 3. They were probably cousins of our Lord in the flesh, Alpheus (who is probably the Cleophas of John xix. 25 and Luke xxiv. 18) being the brother of the virgin Mary. See the salutations of the other epistles.——**3.** I had a strong desire to write to you regarding our common salvation, and especially I felt constrained to urge you to steadfastness in the faith.——**4.** *Condem-*

fore of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

7 Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

8 Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities.

9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints,

15 To execute judgment upon all, and to convince all that are ungodly among them of all their

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nation. The conduct of these false teachers was part of their condemnation —a judicial hardening of their hearts. *Denying the only Lord God, and our Lord Jesus Christ.* Rather, "denying our only sovereign God and Lord, Jesus Christ."——**7.** *The cities about them*, i. e., Admah and Zeboim. See Gen. x. 19 and Deut. xxix. 23. Also Hosea xi. 8.——**8.** *Likewise*, or "in like manner," i. e., with Sodom, &c. *These filthy dreamers.* Rather, "these dreaming," i. e., having vain theories. Comp. 2 Pet. ii. with this epistle.——**9.** See on 2 Pet. ii. 11. *Michael.* See Dan. x. 13, 21 and xii. 1. Also Rev. xii. 7. When and why Michael the archangel disputed with the devil about the body of Moses, commentators have in vain tried to discover. We must be satisfied with this glimpse of the fact.——**11.** *Ran greedily after the error of Balaam for reward.* Rather, "were given up to the error of Balaam for reward." Balaam's error or sin was in corrupting Israel by introducing licentiousness among them. ——**14, 15.** This quotation is from a book of Enoch, which, though apocryphal, doubtless had some truth in it, for we cannot suppose that the apostle puts ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.

16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling *words*, having men's persons in admiration because of advantage.

17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

19 These be they who separate themselves, sensual, having not the Spirit.

20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22 And of some have compassion, making a difference:

23 And others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh.

24 Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy,

25 To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.

THE REVELATION

OF ST. JOHN THE DIVINE.

CHAPTER I.

THE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John:

2 Who bare record of the word

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in Enoch's mouth what he never uttered. ——**22.** *Making a difference* between the leaders and the led.——**23.** *With fear* lest they be lost, if you do not help them. *Even the garment spotted by the flesh*, i. e., even the trappings of sin.—The argument of this chapter is thus: "Hold fast to the faith, in opposition to the ungodly teachers among you, whose punishment will be fearful; and strive to save your brethren from these awful errors."

The Revelation was written by the apostle John in the island of Patmos, probably about the year 95.

I.—**1.** *The Revelation.* Rather "A revelation." *Revelation of Jesus Christ* might be his own appearing, as in 1 Pet. i. 13, or truth made known by him, as in Gal. i. 12. The latter is, doubtless, here meant. God gives this revelation to his Son, who, in his mysterious subjection to the Father, receives it and communicates it by his angel to John, of God, and of the testimony of Jesus Christ, and of all things that he saw.

3 Blessed *is* he that readeth and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand.

4 JOHN to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

5 And from Jesus Christ, *who is* the faithful witness, *and* the firstbegotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

6 And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

7 Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches

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the apostle and evangelist.——**2.** John communicates the word of God, the testimony of Christ, and the exhibitions of the angel to the Church. We thus have the five steps of this holy tradition, viz., God the Father, Jesus Christ, the angel, John, the Church.——**3.** *For the time is at hand.* Comp. Rom. xiii. 12, Heb. x. 25, James v. 8, 1 Pet. iv. 7.——**4.** *The seven churches.* See ver. 11 for the cities in which these Churches were. *Asia.* The Roman province of Asia in the western part of Asia Minor. *The seven Spirits.* See chap. iv. 5; also iii. 1. Compare Zech. v. 2, 10. This is generally supposed to be a plural of excellence for "the Holy Spirit," seven being a perfect number.——**5.** *The firstbegotten.* Rather "the first-born." See Col. i. 18.——**6.** *To God and his Father.* Rather "to his God and Father."——**7.** See Zech. xii. 10. *Kindreds*, or "tribes."——**8.** *I am Alpha and Omega.* Rather, "I am the Alpha and the Omega." These are the first and last letters of the Greek alphabet. The next clause interprets this, viz., "the beginning and the ending."——**9.** *Patmos.* A small island in the Ægean Sea (Archipelago) south of Samos, near the coast of Asia Minor. John was banished to this island toward the close of Domitian's reign, A. D. 95. *For the word of God, &c.* See ver. 2.——**10.** *In the Spirit*, i. e., in a rapt, prophetic state, through the agency of the Holy Spirit. *The Lord's day.* Comp. Acts xx. 7. The day of our Lord's resurrection—the Christian Sabbath.——**11.** See on ver. 8. *Ephesus.* A large commercial centre, on the coast of Asia Minor. See Acts xviii. 19. *Smyrna.* Another important city on the same coast, and north of Ephesus. *Pergamos.* A large city (and once capital of a kingdom) north of Smyrna, and somewhat inland. *Thyatira.* A city southeast of Pergamos and northeast of Smyrna. *Sardis.* A famous city, formerly capital of the Lydian Empire, east of Smyrna, and in the valley of the Her-which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

13 And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire;

15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance *was* as the sun shineth in his strength.

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

18 *I am* he that liveth, and was dead; and, behold, I am alive for ever more, Amen; and have the keys of hell and of death.

19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

CHAPTER II.

UNTO the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

4 Nevertheless I have *somewhat* against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and re-

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mus. *Philadelphia.* A city east of Sardis and further up the valley. *Laodicea.* A city east of Ephesus and near the head waters of the Mæander. It was the most interior of the seven cities. The greatest distance between any two of them was not more than 150 miles.——**13.** *The Son of man.* The name which our Saviour so constantly used of himself to denote his true humanity.——**15.** *The sound.* Literally "the voice."——**18.** *Hell.* Rather "the invisible world."——**20.** *Angels.* These must be the chief elders of these Churches. See chap. ii. 1, 8, &c. This is the most reasonable conclusion of the commentators.

II.—**1.** *The angel of the church of Ephesus.* See chap. i. 11, 20. *The seven stars*, i. e., the angels, or chief elders. See chap. i. 16, 20. *The seven golden candlesticks*, i. e., the seven Churches. See chap. i. 12, 20.——**2.** *Thou canst not bear* with satisfaction *them which are evil.*——**3.** *Hast borne* afflictions.——**5.** *Will remove thy candlestick out of* pent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6 But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.

7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

9 I know thy works, and tribulation, and poverty, (but thou art rich) and *I know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan.

10 Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death; and I will give thee a crown of life.

11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

12 And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;

13 I know thy works, and where thou dwellest, *even* where Satan's seat *is*: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

15 So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.

16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

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his place, i. e., will have no Ephesian Church.——**6.** *The Nicolaitanes* are supposed by many to have been followers of Nicolas, the proselyte one of the seven, mentioned in Acts vi. 5. They were a sect in the Church who permitted idolatry and fornication. See ver. 15.——**7.** *Tree of life.* See chap. xxii. 2.——**8.** *The angel of the church in Smyrna.* See chap. i. 11, 20. *The first and the last, who was dead, and is alive.* See chap. i. 17, 18.——**10.** *Ten days.* It may be for ten years (a year for a day), or more probably a round number for some short time. *A crown of life.* Rather "the crown of life."——**11.** *The second death.* See chap. xx. 14.——**12.** *The angel of the church in Pergamos* See chap. i. 11, 20. *The sharp sword with two edges.* See chap. i. 16.——**13** *Satan's seat.* Literally "Satan's throne.' *Antipas was my faithful martyr.* Rather, "Antipas was my faithful witness.' His death probably occurred during the same persecution under Domitian, in which John was banished to Patmos.——**14.** *Balaam.* See Num. xxxi. 16.——**15.** "Thus hast even thou them that hold the doctrine of the Nicolaitanes." This shows that the doctrine of the Nicolai-

17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it*.

18 And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass;

19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last *to be* more than the first.

20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space to repent of her fornication; and she repented not.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

25 But that which ye have *already*, hold fast till I come.

26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

28 And I will give him the morning star.

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tanes is described in the preceding verse. ——**16.** *The sword of my mouth.* See ver. 12.——**17.** *The hidden manna.* See John vi. 31–35. Perhaps reference is had to the manna hidden in the ark. See Heb. ix. 4. The *white stone* is supposed to refer to a stone used as a ticket of hospitality (tessera hospitalis). Half the stone (or astragalus) was held by the host, and half by the guest. *A new name* may be a name newly conferred as a mark of honour.——**18.** *The angel of the church in Thyatira.* See chap. i. 11, 20. *His eyes . . . his feet.* See chap. i. 14, 15.——**19.** "I know thy works, even thy love and faith exhibited in service and patient endurance of suffering, and thy works under thy latter days of persecution, to be even more hearty than before."——**20.** *That woman Jezebel.* Probably some prominent female preacher of the Nicolaitan doctrines. See above in ver. 15. Those doctrines seem to have gained a formidable foothold in the Churches of Asia Minor.——**21, 22.** Spiritual fornication and adultery (i. e., idolatry) are intended, doubtless, as well as the literal sins. This woman, as an influential promoter of the Nicolaitan doctrines, which permitted idolatry and fornication, probably practised both sins. *I will cast her into a bed.* This probably denotes the infliction of a judicial sickness.——**24.** *Burden*, in the sense of "injunction." ——**26, 27.** The faithful Christian shall participate in Christ's victorious rule. ——**28.** *The morning star.* See chap.

29 He that hath an ear, let him hear what the Spirit saith unto the churches.

CHAPTER III.

AND unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name.

13 He that hath an ear, let him

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xxii. 16.——**29.** This formula is, in the messages to the Churches of Thyatira, Sardis, Philadelphia, and Laodicea, placed at the close of each message. In the other messages, it is placed before the promise to the faithful.

III.—**1.** *The angel of the church in Sardis.* See chap. i. 11, 20. *The seven Spirits of God.* See chap. i. 4 and iv. 5. *The seven stars.* See chap. i. 16, 20.——**5.** *The book of life.* See chap. xx. 12, 15 and xxi. 27.——**7.** *The angel of the church in Philadelphia.* See chap. i. 11, 20. *Holy . . . true.* See chap. vi. 10. *The key of David, &c.* Isaiah xxii. 22. ——**9.** *Worship.* Not in the sense of hear what the Spirit saith unto the churches.

14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.

17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.

20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit saith unto the churches.

CHAPTER IV.

AFTER this I looked, and, behold, a door *was* opened in heaven: and the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

2 And immediately I was in the Spirit: and, behold, a throne was set in heaven, and *one* sat on the throne.

3 And he that sat was to look upon like a jasper and a sardine stone: and *there was* a rainbow round about the throne, in sight like unto an emerald.

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divine worship, but of obeisance.——**12.** *My new name.* See chap. ii. 17.——**14.** *The angel of the church of the Laodiceans.* See chap. i. 11, 20. *The Amen*, i. e., he whose word is sure, "Amen" being the expression of certainty. It is a Heb. word meaning "firm." *Witness.* See chap. i. 5; also xix. 11. *Beginning of the creation.* See Col. i. 15.

IV.—**1.** *In heaven.* Or "in the heaven," i. e., the visible heavens, or the sky. "And behold a door opened in the sky; and the first voice (which I heard as of a trumpet speaking to me), saying, &c." The apostle means the voice which he had heard at first (see chap. i. 10) was now again heard by him. Our English rendering is erroneous.——**2.** *In the Spirit.* See chap. i. 10.——**3.** *Jasper.* This is a variety of quartz, of green, red, yellow, and other colours, bearing a high polish. It was one of the stones borne in the high priest's breastplate (Exod. xxviii. 20). The light of the holy Jerusalem is likened to it (chap. xxi. 11), and the first foundation and the wall of the city was of the same (chap. xxi. 18, 19). *Sardine stone*, called "sardius" in chap. xxi. 20 and elsewhere. It is our "carnelian," a flesh-red stone. Perhaps the

4 And round about the throne *were* four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

5 And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.

6 And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind.

7 And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

8 And the four beasts had each of them six wings about *him;* and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

CHAPTER V.

AND I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3 And no man in heaven, nor

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opaque but highly polished stones jasper and carnelian are used to represent the *flesh* of Christ as well as his glory. ——**4.** *Four and twenty seats.* Rather, "four and twenty thrones." Perhaps the twenty-four elders represented the twelve patriarchs and the twelve apostles, as betokening the pre-Christian and post-Christian Churches.——**5.** *Voices,* or "sounds." *The seven Spirits of God.* See chap. i. 4.——**6.** *Four beasts.* Rather, "four living creatures"—perhaps representing the two pre-Christian dispensations, viz., the patriarchal and the Jewish, and the two post-Christian dispensations, the present and the millennial. ——**7.** If the conjecture of the preceding note be correct, then the lion represents the strength of the primitive patriarchal dispensation when God talked with man. The calf or bullock represents the endurance of the Jewish dispensation under its oppressive ritual. The man represents the man Christ's appearance in the present dispensation; and the flying eagle represents the soaring character of the latter-day dispensation.——**8.** Comp. Isaiah vi. 2, 3.

V.—**1.** *A book,* i. e., "a roll," as all the ancient books were rolls. It was written over on both sides, while rolls generally were written only on one side. The seven seals seem to have been so arranged as that the removal of each would develope only a part of the roll. The events which John saw seem to have appeared in the sky contemporaneously with the opening of the respective seals, and not to have been merely pictures in the roll. The book may be the book of in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

10 And hast made us unto our God kings and priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

14 And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

CHAPTER VI.

AND I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

2 And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was

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God's historic providence.——**3, 4.** *To look thereon*, i. e., on the writing of the book, which was sealed up.——**5.** *The Root of David.* A Hebraism for "of the root of David." The Messiah springing from the line of David, David is the *root.* Comp. Isaiah xi. 10. *The lion of the tribe of Juda.* See Gen. xlix. 9.——**6.** *Four beasts.* See chap. iv. 6. *Seven horns.* Tokens of power. Seven is a perfect number, a number of excellence. *Seven eyes, &c.* See chap. iv. 5. Comp. 2 Chron. xvi. 9; also Zech. iii. 9 and iv. 10.——**13.** *In heaven.* Rather "in the sky."

VI.—**1.** *Beasts.* See chap. iv. 6.——

given unto him: and he went forth conquering, and to conquer.

3 And when he had opened the second seal, I heard the second beast say, Come and see.

4 And there went out another horse *that was* red: and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and *see* thou hurt not the oil and the wine.

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8 And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they *were*, should be fulfilled.

12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

13 And the stars of heaven fell

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3. *Beast.* See preceding note.——**4.** *Red.* Strictly "flame-red," or brick-dust colour.——**5.** *Beast.* See ver. 3.——**6.** *Beasts.* See chap. iv. 6. *Measure.* The word, used in this verse twice, signifies a quart, which was the smallest day's allowance of wheat for a slave. *A penny* was more than 15 cents of American money, which, at the ancient valuation, was an enormous price for a quart of wheat, probably fifteen or twenty times the usual price.——**7.** *Beast.* See ver. 3.——**8.** *Pale.* Strictly "pale-yellowish green." The aspect of sickliness is probably intended. *Hell.* The invisible world, and not the place of the damned. It means here all the inhabitants of the invisible world, or, rather, all dead men.——**9.** *Under the altar, &c.* The bullock and goat, whose blood was carried into the holiest place by the high priest once a year, typified Christ. Their bodies lay under or before the altar all the day of atonement, and were then cast out as unclean beyond the city, thus betokening Christ's rejection by the Jews, after he had opened the holiest to them. In the present passage, the saints are represented as suffering this ignominy with Christ, before Christ's final display of his glory and his universal triumph.——**12.** Joel unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains;

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 For the great day of his wrath is come; and who shall be able to stand?

CHAPTER VII.

AND after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

4 And I heard the number of them which were sealed: *and there were* sealed a hundred *and* forty *and* four thousand of all the tribes of the children of Israel.

5 Of the tribe of Juda *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand.

6 Of the tribe of Aser *were* sealed twelve thousand. Of the tribe of Nephthalim *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand.

7 Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand.

8 Of the tribe of Zabulon *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand.

9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood

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ii. 10, 34. Isaiah xxxiv. 4.——**17.** *Shall be able.* Rather "is able."

VII.—**6.** *Manasses.* This is probably an error in transcription for "Dan," a mistake readily made. Otherwise Dan is not mentioned. Besides, Manasses is included under "Joseph" in ver. 8. Dan here has his proper place with round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

CHAPTER VIII.

AND when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

2 And I saw the seven angels which stood before God; and to them were given seven trumpets.

3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne.

4 And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.

5 And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

6 And the seven angels which had the seven trumpets prepared themselves to sound.

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp,

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Nephthalim.——**11.** *Beasts.* See chap. iv. 6.——**14.** *Of great tribulation.* Lit. "of the great tribulation."——**15.** *Dwell, &c.* Lit. "tabernacle" or tent among them.

VIII.—**1.** *There was silence in heaven,* i. e., there was silence in the sky; the apostle heard no more sounds such as he had just described (see chap. vii. 2, 10, &c.).——**6.** See ver. 2.——**7.** *They* and it fell upon the third part of the rivers, and upon the fountains of waters;

11 And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabiters of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

CHAPTER IX.

AND the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man.

6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7 And the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men.

8 And they had hair as the hair of women, and their teeth were as *the teeth* of lions.

9 And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle.

10 And they had tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five months.

11 And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon.

12 One woe is past; *and*, be-

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were cast. Rather, "it was cast," i. e., the fire.

IX.—**1.** *To him.* Rather "to it," i. e., the star. Comp. chap. viii. 10.——**5.** *Five months.* Probably a specific time, i. e., one hundred and fifty years, a year for each day. So in ver. 10.——**11.** *Abaddon.* Hebrew for "destroyer."

hold, there come two woes more hereafter.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

16 And the number of the army of the horsemen *were* two hundred thousand thousand: and I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk:

21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

CHAPTER X.

AND I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire:

2 And he had in his hand a little book open: and he set his right foot upon the sea, and *his* left *foot* on the earth,

3 And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which

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Apollyon is Greek for the same. "But in the Greek tongue *he* hath his name Apollyon."——**13.** *Golden altar.* See chap. viii. 3.——**14.** The *Euphrates* is one of the two great rivers which border Mesopotamia. It rises in Armenia and runs southeastwardly into the Persian Gulf. The Tigris is the other river of Mesopotamia.——**15.** *For an hour, &c.* Rather "for *the* hour, &c." The phrase probably denotes the exactness of the preparation, and not any specific time for which the angels were prepared.——**16.** This army is perhaps the same described in ver. 3–11. Compare ver. 19 with ver. 10.——**17.** *Breastplates of fire, and of jacinth, and brimstone.* Rather, "flame-red, hyacinthine-blue, and sulphurous-yellow breastplates."

X.—**1.** *A rainbow.* Rather "*the* rainbow." The one described in chap. iv. 3.——**6.** *There should be time no* the seven thunders uttered, and write them not.

5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

6 And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

8 And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

CHAPTER XI.

AND there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months.

3 And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.

4 These are the two olive trees, and the two candlesticks standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and overcome them, and kill them.

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longer. Rather, "there should be delay no longer."——**7.** *The mystery*, i. e., the hidden purpose. *Declared.* Lit. "evangelized," i. e., given the good tidings.

XI.—**2.** *Forty and two months* = 1260 days, which would represent (a day for a year) 1260 years. Comp. vv. 3, 9, 11, chap. xii. 6, 14; also Dan. vii. 25 and xii. 7.——**4.** Comp. Zech. iv. 3, 11, 14.——**5.** *Will hurt them*, or "wishes to hurt them."——**7.** *The beast that as-*

8 And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

11 And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

14 The second woe is past; *and*, behold, the third woe cometh quickly.

15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

CHAPTER XII.

AND there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

2 And she being with child cri-

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cendeth, &c. See chap. ix. 11, xiii. 1, and xvii. 8.——**9.** *Three days and a half.* If a day is taken for a year (as above), this is only three and a half years. But if each day is taken for a year of days, each of which shall stand for a year, we have 360 × 3 + 180 = 1260, the same number as in ver. 2.——**13.** *The city.* See ver. 8.——**16.** See chap. iv. 4.——**19.** *Testament.* Rather "covenant."

XII.—**1.** *Wonder*, or "sign." *In*

ed, travailing in birth, and pained to be delivered.

3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and *to* his throne.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days.

7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

12 Therefore rejoice, *ye* heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child*.

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the

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heaven. "In the sky."——**3.** *Wonder.* See preceding note. *Red dragon.* Strictly "flame-red dragon."——**4.** *The third part of the stars.* See chap. viii. 12.——**6.** *Feed,* or "support." *A thousand two hundred and threescore days.* See chap. xi. 2.——**7.** *In heaven.* "In the sky." John looked up and saw the battle as in the sky. *Michael,* one of the archangels. See Dan. x. 21, xii. 1, and Jude 9.——**8.** *In heaven.* See on ver. 7.——**9.** *The Devil.* Gr. Diabolos, "the slanderous accuser." *Satan.* See Matt. iv. 10, &c. "Satan" is Heb. for adversary.——**10.** *In heaven.* See ver. 7. *Of his Christ,* i. e., his anointed.——**11.** *Unto the death.* Simply "unto death."——**14.** *A time, and times, and half a* woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

CHAPTER XIII.

AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

2 And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him?

5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty *and* two months.

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9 If any man have an ear, let him hear.

10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

14 And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the

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time, i. e., a year and two years and half a year $= 360 + 720 + 180 = 1260$ days. See chap. xi. 2.

XIII.—**1.** *Seven heads and ten horns.* See chap. xii. 3.——**5.** *Forty-two months.* See chap. xi. 2.——**9.** See chap. ii. 7, &c.; also Matt. xi. 15.——**10.** *Here is the patience, &c.* "In the knowledge of this earth, that they should make an image to the beast, which had the wound by a sword, and did live.

15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* Six hundred threescore *and* six.

CHAPTER XIV.

AND I looked, and, lo, a Lamb stood on the mount Sion, and with him a hundred forty *and* four thousand, having his Father's name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth.

4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the firstfruits unto God and to the Lamb.

5 And in their mouth was found no guile: for they are without fault before the throne of God.

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of

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truth the faith of the saints has its patient exercise."——**17.** *The number of his name.* This is supposed to refer to the numerical value of the letters of his name.

XIV.—**1.** *A hundred forty and four thousand.* See chap. vii. 4.——**3.** *Beasts.* Rather "living creatures." See chap. iv. 6. *Elders.* See chap. iv. 4.——**9.**

the holy angels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

14 And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of God.

20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs.

CHAPTER XV.

AND I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God.

3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints.

4 Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for all nations

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The beast and his image. See chap. xiii. 1, 14.——**12.** See chap. xii. 17 and xiii. 10.——**13.** *Their works do follow them* as attendants upon them, giving them reputation.——**14.** *The Son of man.* See chap. i. 13.

XV.—**2.** *On the sea.* Perhaps "on the borders of the sea."——**3** *The song of Moses.* The song in praise of Israel's deliverance at the Red Sea. See Exod. xv. The redeemed in glory thus sing when finally delivered from their spirshall come and worship before thee; for thy judgments are made manifest.

5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

CHAPTER XVI.

AND I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and *upon* them which worshipped his image.

3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead *man:* and every living soul died in the sea.

4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgments.

8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,

11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

13 And I saw three unclean

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itual enemies. *The song of the Lamb*, i. e., the song in the Lamb's honour. See chap. v. 9, 10.——**7.** *Beasts.* See chap. xiv. 3.

XVI.—**10.** *Seat.* Or "throne."——**12.** *Euphrates.* See chap. ix. 14.——**13.** *The dragon.* See chap. xii. 3. *The beast.* See chap. xiii. 1. *The false* spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

15 Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great.

19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

20 And every island fled away, and the mountains were not found.

21 And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

CHAPTER XVII.

AND there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters;

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abomina-

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prophet. Comp. chap. xix. 20 with chap. xiii. 11. The false prophet is evidently the second beast of the latter reference.——**15.** A parenthesis. The figure is of a man keeping in his clothes all night ready for a start.——**16.** *Armageddon.* Heb. for "the mountain of Megiddo." The last great battle of Satan's hosts against the Church is likened (by this name) to the great battle fought by Deborah and Barak against Sisera near Megiddo. (See Judges v. 19). Or, perhaps, the great plain of Jezreel or Megiddo, the great battle-plain of Palestine, is used tropically of any battle-field.——**19.** *The great city.* See chap. xi. 8, 13.

XVII.—**1.** *The seven angels.* See chap. xv. 1, 7 and xvi. 1.——**3.** *In the spirit.* See chap. i. 10.——**9.** *Here is the mind which hath wisdom*, i. e., a wise, discerning mind will here discover the truth. Comp. chap. xiv. 12.——**10.**

tions and filthiness of her fornication:

5 And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

9 And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful.

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

CHAPTER XVIII.

AND after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

There are seven kings. Rather "they (the heads) are seven kings." *A short space.* Rather "a short time."——**13.** *Strength.* Rather "authority."——**15.** *The waters.* See ver. 1.

XVIII.—**1.** *Power.* Rather "au-

2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5 For her sins have reached unto heaven, and God hath remembered her iniquities.

6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double.

7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong *is* the Lord God who judgeth her.

9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

10 Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas, that great city, that was clothed in fine

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thority." Same word as in chap. xvii. 13. ——**2.** *A cage.* Rather "the hold." Same word as is translated "hold" in this same sentence.——**3–5.** See Jer. li. 7–9.——**12.** *Thyine wood.* Perhaps a species of cedar. *All manner vessels.* Old English for "all manner of vessels." ——**13.** *Odours.* Rather "incense." *Slaves.* Rather "bodies."——**15.** *Which,* i. e., who.

linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 And cried when they saw the smoke of her burning, saying, What *city is* like unto this great city!

19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

20 Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her.

21 And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

CHAPTER XIX.

AND after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:

2 For true and righteous *are* his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3 And again they said, Alleluia. And her smoke rose up for ever and ever.

4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And to her was granted that

XIX.—**1.** *Alleluia.* The Greek form of the Hebrew "Hallelujah," i. e., "praise the Lord."——**3.** *Rose.* Rather "rises."——**4.** See chap. iv. 4, 6, 9, 10. *Beasts.*

she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

9 And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

10 And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.

12 His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself.

13 And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God.

14 And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

16 And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God.

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men, both* free and bond, both small and great.

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.

Rather "living creatures." *Alleluia.* See ver. 1.——**9.** *He saith unto me*, i. e., the angel-guide of chap. xvii. 1, 7, 15. ——**10.** I would read, "For this spirit of prophecy which I (the angel) have is really the testimony of Jesus," and thus the angel's work and John's work were identical.——**11.** *Faithful and True.* See chap. i. 5 and iii. 14.——**19.** *The beast.* See chap. xiii. 1.——**20.** *The false prophet.* See chap. xvi. 13. *A lake.* Rather "*the* lake." See chap. xx. 10.

CHAPTER XX.

AND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.

6 Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and him that sat on it,

XX.—**1.** *The bottomless pit.* Comp. chap. ix. 1.——**2.** Comp. chap. xii. 9. *A thousand years.* Perhaps a round number indicative of a long time.——**4.** *They sat upon them*, i. e., there were sitters upon them. *The witness of Jesus, &c.* See chap. i. 2, 9 and vi. 9; and xii. 17. *Which had not worshipped the beast, &c.* See chap. xiii. 12. *A thousand years.* See ver. 2.——**6, 7.** See preceding note.——**8.** *Gog and Magog.* Magog was a son of Japhet, and his posterity are supposed to have peopled the north of Europe and Asia. In Ezekiel xxxviii., xxxix., his name is coupled with those of his brothers Meshech and Tubal. It is supposed that the three names are preserved in the names Scythi (Scythians), Moschi, and Tibareni, the last two of which nations occupied the south-eastern and eastern coasts of the Black Sea, and were of Scythian origin. The name Magog thus probably stands for all the northern Scythian races, Russia being the principal modern representative. Gog is perhaps the *people* and Magog the *land.* In Ezekiel (see above), where the invasion and destruction of these northern tribes is predicted, Gog appears to be a prince, but it may be that there the nation is prophetically individualized.——**11.** *The heaven*, i. e., from whose face the earth and the heaven fled away; and there was found no place for them.

12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

CHAPTER XXI.

AND I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

11 Having the glory of God:

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the sky.——**13, 14.** *Hell.* Rather "the invisible world."——**14.** *This*, i. e., the casting into the lake of fire.

XXI.—**1.** *And there was no more sea.* Rather, "and the sea was no longer."——**3.** *Dwell.* Lit. "tabernacle."——**4.** *There shall be no more death.* "Death shall be no longer."——**6.** *Alpha and Omega.* See chap. i. 11.——**8.** *The second death.* See chap. xx. 14.——**9.**

and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal;

12 And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel:

13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

17 And he measured the wall thereof, a hundred *and* forty *and* four cubits, *according to* the measure of a man, that is, of the angel.

18 And the building of the wall of it was *of* jasper: and the city *was* pure gold, like unto clear glass.

19 And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* pure gold, as it were transparent glass.

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof.

24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 And the gates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall bring the

See chap. xv. 1 and xvii. 1.——**11.** *Jasper stone.* See chap. iv. 3.——**12.** *Thereon.* On the gates.——**14.** *Twelve foundations*, i. e., twelve courses of stone in the foundation.——**15.** Comp. Ezek. xl. 3. *He that talked with me.* See ver. 9.——**18.** *Jasper.* See ver. 11. "And the city was of gold as clear as clear glass."——**19, 20.** The *jasper*, (see chap. iv. 3), the *sapphire*, and *amethyst* are of the same family of stones; the *chalcedony*, *sardius*, *chrysoprasus*, and *sardonyx* are varieties of the same translucent species of non-crystallized quartz; the *emerald* and *beryl* are identical, except in colour; the *topaz* and *chrysolite* are probably of the same family; the *jacinth* or hyacinth is a red variety of zircon, of which the metal zirconium is the base.——**21.** "And the street of the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

CHAPTER XXII.

AND he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

4 And they shall see his face; and his name *shall be* in their foreheads.

5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

6 And he said unto me, These sayings *are* faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

7 Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book.

8 And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

9 Then saith he unto me, See *thou do it* not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

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city was of gold clear as transparent glass."

XXII.—**2.** "In the midst of the street of the city and between the two parts of the river which flowed on each side of the city was the tree of life."——**6.** Here Christ is introduced as speaking, the 8th and 9th verses being parenthetic, and

16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star.

17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

20 He which testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus.

21 The grace of our Lord Jesus Christ *be* with you all. Amen.

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perhaps the 14th and 15th likewise.——**13.** See chap. xxi. 6.——**16.** *The root, &c.* See chap. v. 5.——**17, 18, 19.** Still the words of Christ.

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